LIFE OF THE BUDDHA IN PICTURES

佛陀画传







VEN. W. SARADA THERO
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Cover

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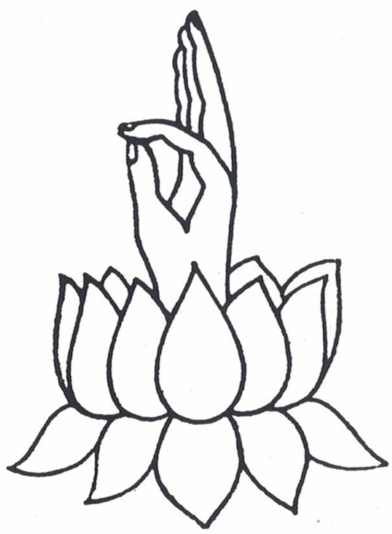
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IN PICTURES

THE SINGAPORE BUDDHIST MEDITATION CENTRE
No. 11. Neo Pee Teck Lane
Singapore, 0511
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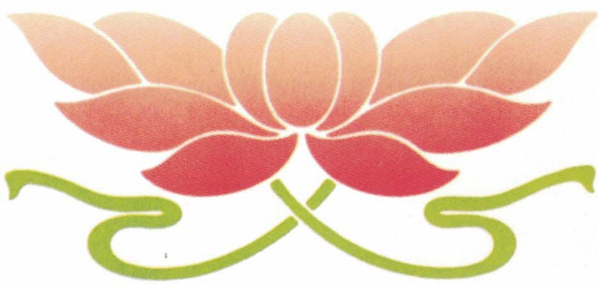
Ven. Weragoda Sarada

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佛陀者……

一个独特、超凡脱俗的大士
因慈愍众生
为利益人天
为诸有情之幸福故
降生于此世界上
这位仁者是何等人许？
他就是如来，世尊
一证得圆满无上阿耨多罗三藐

THE BUDDHA

"A unique being, an extraordinary man arises in this world for the benefit of the many, for the happiness of the many, out of compassion for the world, for the good, benefit, and happiness of gods and men. Who is this unique being? He is the Tathāgata, the Exalted, Fully Enlightened One."

Anguttara Nikāya,

斯里兰卡唯拉古达市佳严帝精舍内的释尊像

The Enlightened One. Statue in the Image House of Jayanthi Viharaya, Weragoda, Sri Lanka.



පිළිගැන්වීම

මට මෙලොව එළිය දකින්නට මඟ පෑදූ මගේ ආදරණීය දෙමාපියන්ටත්, මා පැවිදිබිමෙහි පිහිටුවා මට යහමඟ එළිපෙහෙළිකොට දී වදාළ මගේ ආචාර්යවරයාණන් වහන්සේ හා අනුශාසකයාණන් වහන්සේ වූ අතිගරු පූජ්‍යපාද යටලමත්තේ ශ්‍රී වජිරඤාණ නායක ස්ථවිරපාදයාණන් වහන්සේටත් **“බුදු සිරිත සිතුවමින්”** නම් මෙම ග්‍රන්ථය ගෞරව සම්මාන පුරස්සරව පිරිනමා සිටින්නෙමි.

නොමිලේ බෙදදෙනු පිණිස බෞද්ධ ධර්ම ග්‍රන්ථ දශ ලක්ෂයක් මුද්‍රණය කොට ප්‍රකාශයට පත්කිරීම සඳහා නොමසුරු ධන පරිත්‍යාගයක් කළ සිංගප්පූරුවේ බෞද්ධ අබෞද්ධ සියලු දෙනාටම මේ ග්‍රන්ථය උපහාරයක් වේවා!

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DEDICATION

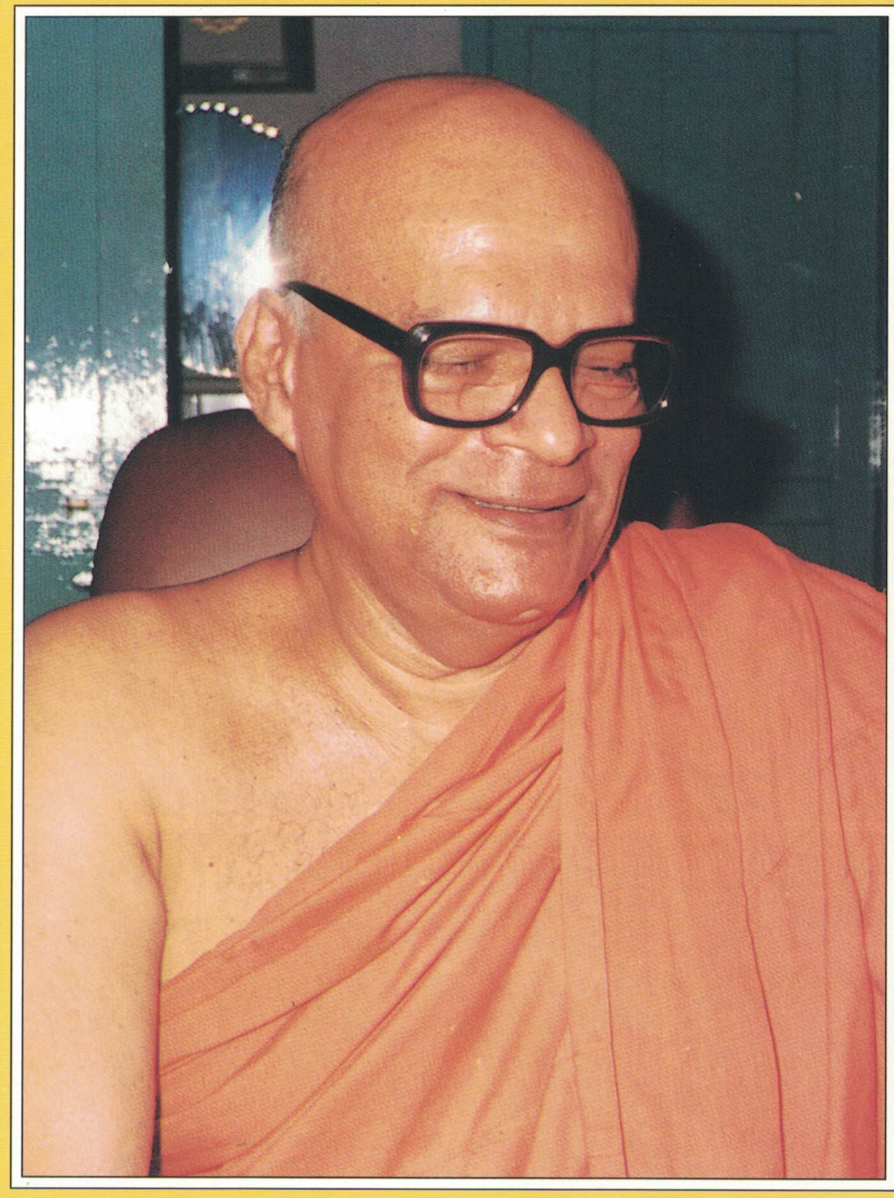
May this Publication be a tribute to my parents who brought me into this world and to my Venerable Teacher and Preceptor Most Ven. Yatalamatte Sri Vajiragnana Nayaka Thero who ordained me and guided me along the path of virtue and righteousness.

May this work be also a tribute to all those Singaporeans - Buddhist and non-Buddhist alike who made generous donations enabling the printing and publishing of a million Books on Buddhism, for free distribution.

Rev. Weragoda Sarada.

Associate not with
evil friends, associate
not with despicable men.
Associate with good friends,
associate with
noble men.

DEDICATION



Most Venerable Kirinde Sri Dhammananda Maha Nayaka Thero

Most Venerable Kirinde Sri Dhammananda Maha Nayaka Thero is a Buddhist Prelate of high renown not only in the world of Buddhism, but in the circles of Buddhist scholars everywhere. He has been conferred the high honour of Chief Buddhist Prelate of Malaysia, and is the Chief Incumbent of Brickfield Buddhist Temple, Kuala Lumpur, Malaysia.

In his stature as supreme missionary of the Word of the Buddha, he ranks second only to Great Anagarika Dharmapala, who pioneered the effort to take Buddhism both to the Far East and to the Far West.

Most Venerable Kirinde Sri Dhammananda Maha Nayaka Thero has acquired the distinction of utilizing exquisitely the written and the spoken word, to project the timeless word of the Buddha, to the moderns, throughout the length and the breadth of the world.

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MR AND MRS WONG KWOK LEONG

The Resident Monks, Members and management committee of the Singapore Buddhist Meditation Centre are deeply indebted to Mr. & Mrs. Wong Kwok Leong and family, for their most generous deed in providing a residence for the monks and Buddhist activities since 1981.

"MAY THE BLESSINGS OF THE TRIPLE GEM BE WITH THEM"

感铭母亲十月怀胎含辛养育之恩
我今顶礼母亲足下，愿她福寿康宁

感铭父亲对我宠爱加被之恩
我今感恩而顶礼父亲足下

For protecting me within the womb for ten months and for bringing me up well, I worship the feet of my mother, wishing her a life of a hundred years.

Vuddhikāro alingitvā - Chumbitvā piya puttakaṃ
Rāja majjhaṃ supatiṭṭaṃ - Pītu pādam namā maham

I worship the feet of my father who kissed and caressed me and placed me among kings with my welfare at heart.

自我出世那天起，父亲代我受的苦难是难以言喻的。父亲对我宠爱培育自恩惠更是无量。父亲，我今顶礼您足下，祈愿能以此消弥我的罪障。愿您早日了脱生死，得澄菩提。

自我出世那天起，母亲代我受的苦难是难以言喻的。母亲对我的宠爱培育之恩惠更是无量。母亲，我今顶礼您足下，祈愿能以此消弥我的罪障。愿您早日了脱生死，得澄菩提。

I have no words to recount the suffering my father underwent, on my behalf, from the day I was born. I worship you this way, O my father, to expiate my sins.

When I cried, you lulled me to sleep, with love and affection. You washed me and cleaned me. My father, may you attain Buddhahood in a future day.

I have no words to recount the suffering my mother underwent, on my behalf, from the day I was born. I worship you this way, O my mother, to expiate my sins.

When I cried, you lulled me to sleep, with love and affection. You washed me and cleaned me. My mother, may you attain Buddhahood in a future day.



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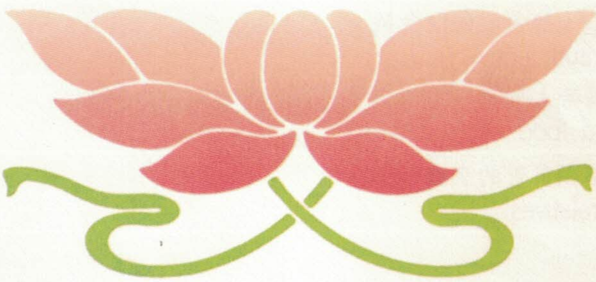
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INTRODUCTORY

I am indeed very happy to present this work entitled "Life of the Buddha in Pictures" to all those who esteem higher values of life all the world over. This book is the outcome of strenuous effort, extensive travel and thousands of meetings and discussions. I was determined to bring out this work on the Vesak Full Moon Day of 1991. I have been able to achieve this goal primarily due to the assistance and co-operation I received from a vast host of individuals.

The book possesses several unique features. It is a multi-language production since its text is available in Sinhala, English, Chinese, Korean and Japanese. Further languages could be added on eventually if and when the need arises. The pictures that adorn the work, are, for the most part, executed especially for this work.

In those early days, prior to the widespread use of sophisticated modern media, the word of the Buddha was taught to the masses by the murals in the monastery's image house, and by the spoken word of the Bhikkhus.

Today too, highly advanced audio-visual media utilize text and pictures to reach the masses. But these words and pictures are now reproduced by high-tech means, and the audiences reached are global, in contrast to the limited village audience of the old days.

Today's mass media make highly skilful use of the word and the image. And, the mechanical multiplication of copies, has reached an astounding level of evolution in the modern world. Advanced techniques of printing can make copies of material in massive quantities and at high speed, preserving the authentic quality of the original images.

In consequence, picture and text presentations are very popular with today's media users, everywhere in the world.

The present work makes use of these highly sophisticated techniques to communicate ageless wisdom related to the life and the teachings of the Buddha.

If the book can kindle a heightened interest in the Life and the Teachings of the Buddha, at least in a handful of the readers of this work, I deem it a fulfilment of my purpose. I extend my sincere gratitude and thanks to all those – too numerous to be mentioned individually who helped me in this undertaking in a variety of ways.

May we all attain the Bliss of Nibbana.

Ven Weragoda Sarada.

PRESIDENT'S MESSAGE

I am privileged and honoured to write this humble message in conjunction with the printing of our 60th book publication entitled "LIFE OF THE BUDDHA IN PICTURES".

This book, the first of its kind, will be printed in 5 languages, in its first edition. English/Singhalese for Sri Lanka, English/Mandarin for Singapore, Malaysia and Taiwan, English/Korean for Korea and English/Japanese for Japan. The book, which contains 340 pages will be vividly explain and reflect the Life of The Buddha, from His Birth, His Enlightenment, His Death, to His Quotations, Teachings and also record of important events in His Life, all in glorious full colour pictures, to make the understanding of Buddhism that much easier and enjoyable to all.

A lot of effort, research and hard work have been put together to compile, assign including securing and commissioning 6 prominent artists from Sri Lanka to illustrate the pictures. I am particularly grateful to Ven. Weeragoda Sarada Thero, our chief resident monk, whose total dedication and commitment to toil through long tedious hours of backbreaking hard work, against all odds, has led to the realisation of this invaluable publication. Ven. Sarada has almost singlehandedly been responsible in the production of our previous 59 books which are in circulation all over the world. We owe a great debt to many individuals, too many to name, from Singapore, Malaysia, Sri Lanka, Japan and Korea in the production of this book and I must single out Ven. G. Gnanissara and Ven. Ananda for their tremendous assistance to bring this book to fruition. The meritorious deed all of you acquire in the effort for this book is immeasurable.

The cost of printing this book is justifiably high to commensurate with the expected quality befitting such a book, especially when it involves over 300 full colour plates. We are also indebted to the many sponsors, temples, Buddhist organisations and individuals who unselfishly and spontaneously responded to our call to defray the cost of printing. However, there is still a large shortfall to meet the final cost, therefore I appeal to you who receive a copy of this book to kindly contact Ven. Sarada at SBMC if you so wish to make a contribution to help out.

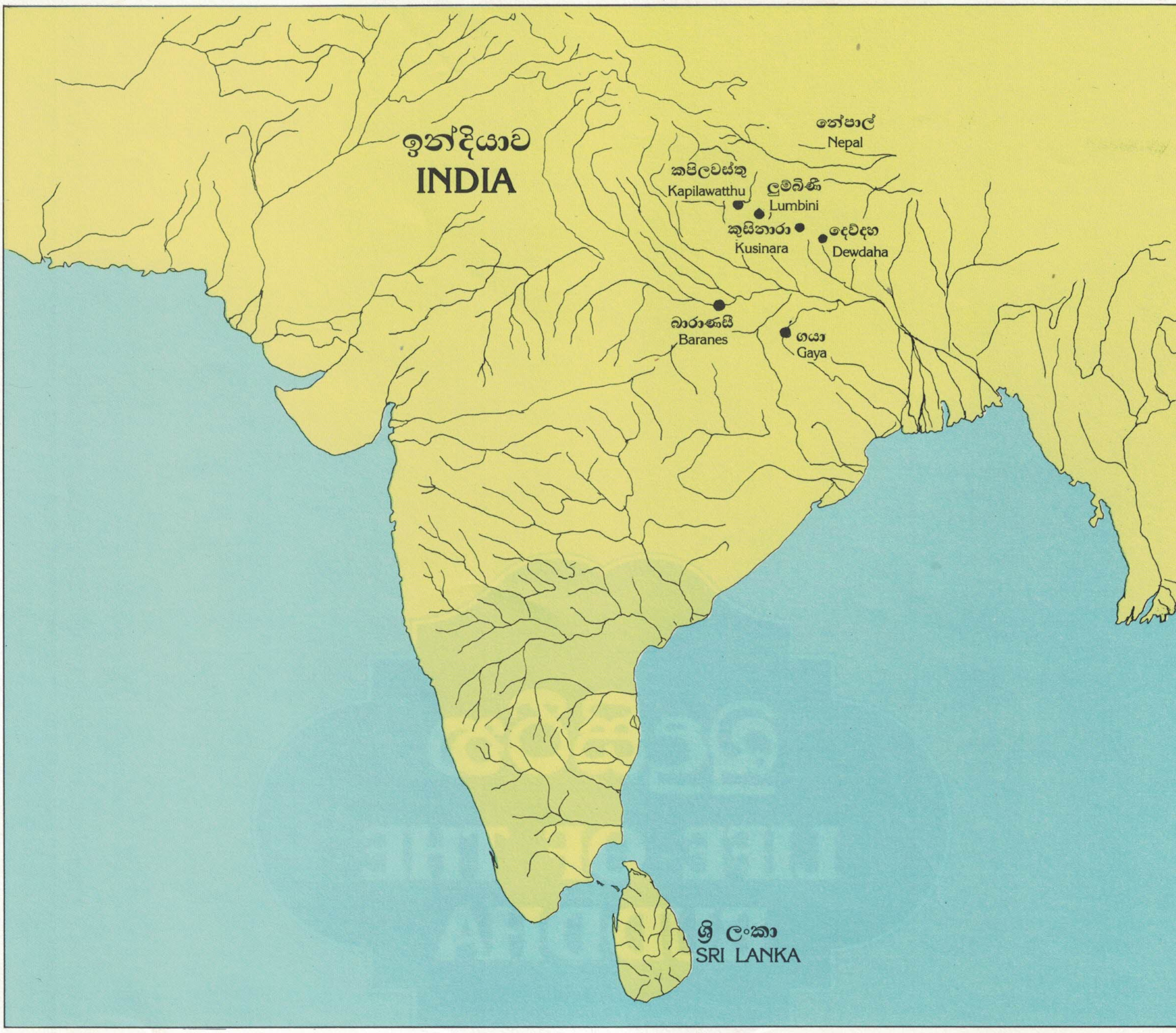
SBMC, was founded just over a decade ago, and in the short span of our existence, we have established ourselves a reputation as the centre for the publication of Buddhist Literature and Books. The respond to sponsor books, as a means to acquire great merits, has been very encouraging and in accordance to Theravada Buddhism. It is equally important to transfer merits acquired to our beloved departed family members, relatives and friends through the publication of Buddhist Books to propagate Buddhism. It is relatively inexpensive to dedicate the printing of a book to remember our departed loved ones and in the process acquire merits that can be transferred. Instead of spending a lot of money in memorandum in the newspaper annually, we should consider perpetuating the memory of our loved ones, through the sponsorship of printing Buddhist Books and Literature. The stocks of our previous 59 books are now very low, because of heavy demands both at home and abroad, and should you wish to sponsor, contribute or defray the cost of any title, to meet your budget, kindly contact Ven. Sarada at SMBC.

The work and activities of SBMC is carried out through the generosity and sacrifices made by many individuals and benefactors, notably our appreciation to Rose and Gertrude Weerakoon who allowed us the use of their premises at Princep Street for 18 months in our first years of existence. Similarly the use of our present premises is through the kindness, magnanimity and generosity of our Patron, Mr Wong Kwok Leong and his family, who have since our formation been ardent supporters of our activities. May they all be blessed with the Blessings of The Triple Gem, always.

It is our fervent hope that through your continued support we can expand our objectives of being not only the centre of printing Buddhist books but also a regional book centre for Buddhist Studies to reach out to more people interested in Buddhism in time to come. Our final goal and ambition is to finally realise and acquire a more permanent abode to carry out and expand our activities.

Ee Fook Choy
President
The Singapore Buddhist Meditation Centre

බුදුසිරිත
LIFE OF THE BUDDHA



佛陀降生前的印度。

佛陀降生前，印度名为阎浮提。在阎浮提境内有大大小小的国度。有些国度乃一王专治，有些则被几个王朝同时治理。

India, before the days of the Buddha, was known as Jambudvipa. It consisted of minor and major Kingdoms. Of these, some were Monarchies, some others were ruled jointly by several Dynasties.

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沓提河畔的小王朝——迦毗罗卫国

迢毗罗卫国是诸小国度之一，它位于沓提河以北的喜马来亚山脚下。迦毗罗卫国王君乃释迦族的净饭王，族名瞿昙。他的皇后是摩耶夫人。

Kapilavastu, was one of those minor Kingdoms. It was located at the foothills of the Himalayas, to the North of River Tapti. The Ruler of this Kingdom was King Suddhodana of the Sakya clan. His Clan-name was Gotama. His consort was Queen Maha Maya.

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IN LOVING MEMORY OF DEPARTED ONES



净饭王与摩耶夫人

净饭王和摩耶婚后很幸福。多年后，夫人怀孕。当时回娘家生产是印度的风俗，所以将近娩期，摩耶夫人请求国王让她回自己的家乡，天臂城。净饭王不但答应还下令随从准备又派人清理夫人要经过的地方。

The King and the Queen led a happy married life together. In the course of time Queen Maha Maya conceived. When child-birth was near, the Queen requested permission from the King, to go to the city of Devadaha – her native city. King Suddhodana was quite pleased. He ordered his officials, to make the necessary arrangements for the journey and to have the roads cleaned and duly decked.

SPONSORED BY A W DHARMASENA & FAMILY



蓝毗尼园

迦毗罗卫城和天臂城边境是蓝毗尼公园。每年夏天，两城人民都喜欢到蓝毗尼的婆罗树下欣赏美丽的花朵，优美的鸟声和忙碌的蜜蜂忙着采花蜜的美景。

Mid-way between the cities of Kapilavastu and Devadaha, there stood a Pleasure Park called Lumbini. Each summer people of the cities foregathered in this Park for rest and recreation in the shade of Sala trees. They enjoyed the sight of the trees in bloom, the warbling of birds and the hum of bees.

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悉达多太子降生后，脚踏七莲而行

摩耶夫人的归宁队，来到蓝毗尼园时，是五月月圆日，因时将近午时，天气炎热，夫人命令随从停下来休息。夫人就是在这美丽而充满鸟语花香的公园产下了太子。太子诞生时，脚踏莲花，周行七步，一手指天，一手指地，说道："天上天下，唯我独尊。"

Queen Maya arrived at Lumbini Pleasure Park, on Friday the 15th of June – the Full Moon Day. (This is according to the Thai tradition). In terms of the Solar Calendar, this Day is identical with the Full-Moon Day of the month of May. As the heat of the day began to increase, Queen Maya ordered the Officials to break journey to enable Her to rest awhile in the shade of trees. Soon, the Queen gave birth to a son. The Bodhisatta Prince walked upon Seven Lotuses immediately after he has born.

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IN LOVING MEMORY OF DEPARTED ONES



菩萨降生后，摩耶夫人回返迦毗罗国

产下太子后，夫人带同太子回返迦毗罗卫城。一路上随从都很细心地照顾夫人与太子。净饭王见到太子更是满心欢喜且派更多人照顾夫人与太子。

In the Pleasure Park of Lumbini. Queen Maya gave birth to a Son. The Royal Officials set about protecting Queen Maya and Her infant Son. The ladies in attendance entreated the Queen to return to Kapilavastu. King Suddhodana was exceedingly happy to see the infant Prince. The King arranged special protection for the Queen and the Son.

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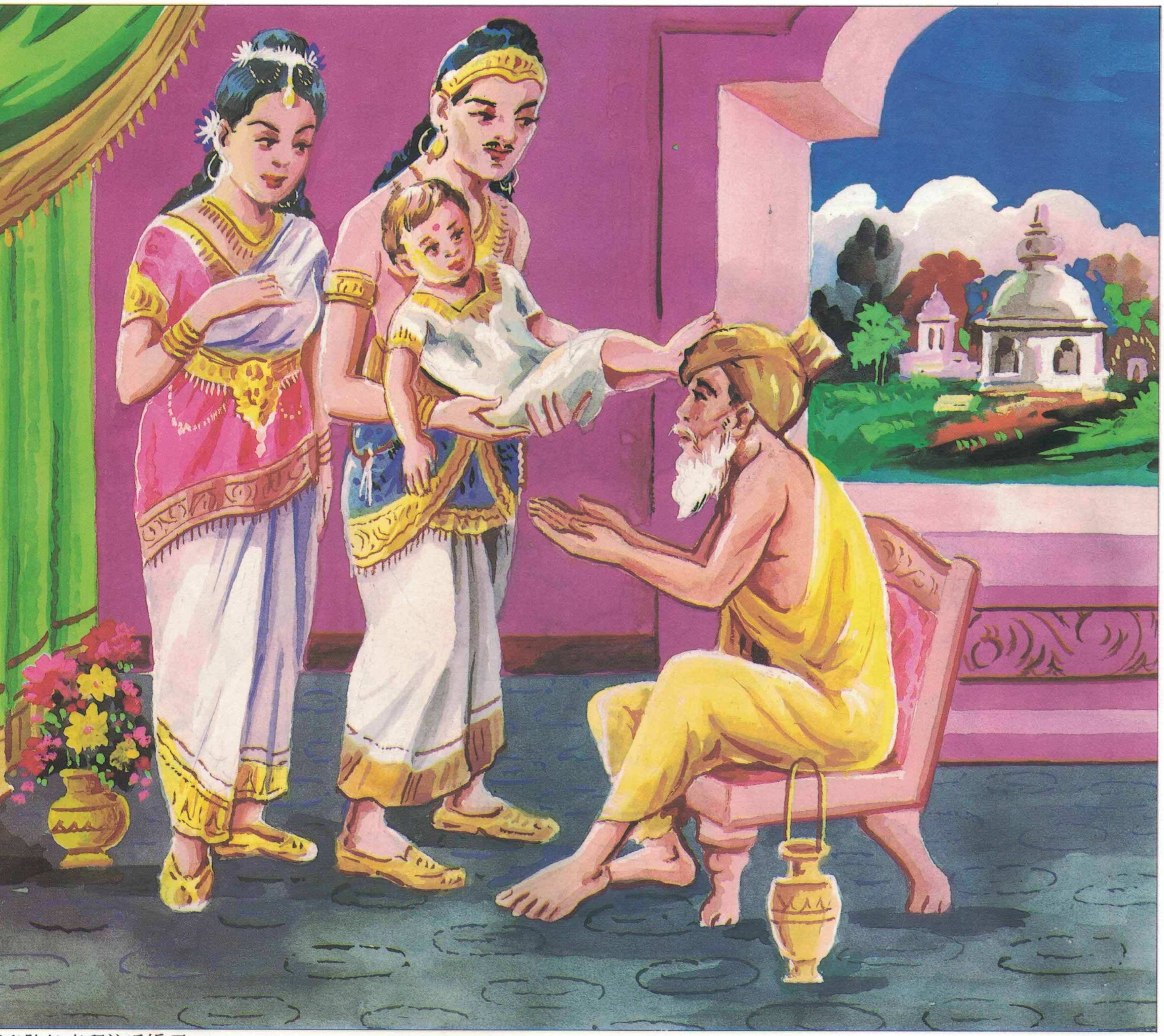


阿私陀长者在迦毗罗城境内的一座山上独居

在迦毗罗卫城外住着很多有修行的长者。之中有一位深受净饭王与人民敬重的阿私陀长者，听闻净饭王喜得一太子，就赶紧进宫为太子占相。

Many an ascetic lived in the hills around the city of Kapilavastu. Among them was the aged ascetic Asita, who had won the admiration and respect of King Suddhodana. Hearing that King Suddhodana was blessed with a Son, Ascetic Asita paid a visit to the Palace, to examine the bodily characteristics of the infant Prince.

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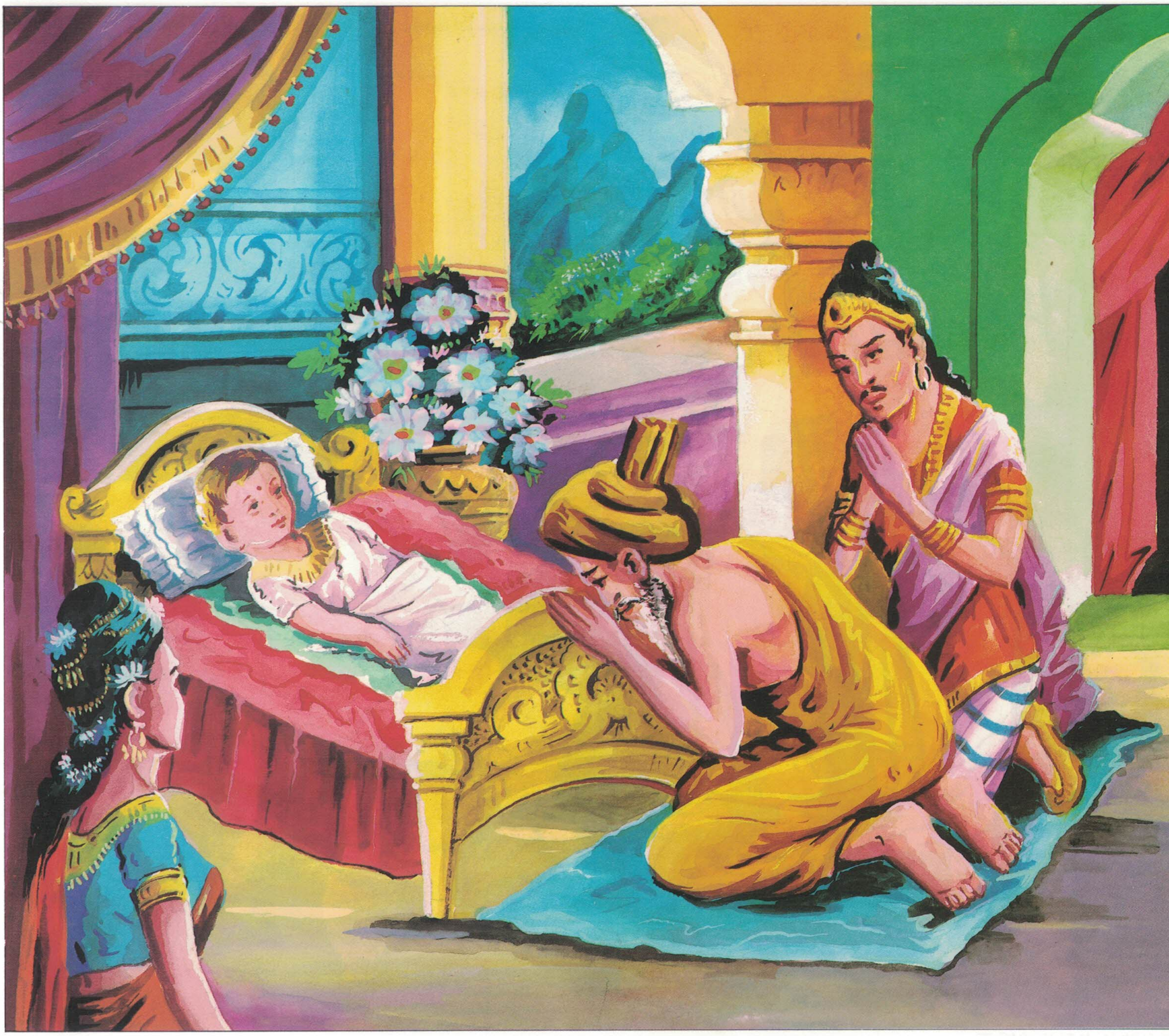


私陀长者拜访净饭王

来到了宫中，净饭王下令将太子抱出，并向长者求福。长者端详了太子的德相后，脸上现出了喜悦，接着却泪流满面。

When Ascetic Asita arrived at the Palace, the King ordered the Courtiers to fetch the Infant Prince, both as a mark of respect for the Ascetic and for the infant Prince to receive the Blessings of the Ascetic. The Ascetic scrutinised the infant Prince with great earnestness, and found that the infant Prince had the bodily markings of a Supreme Being.

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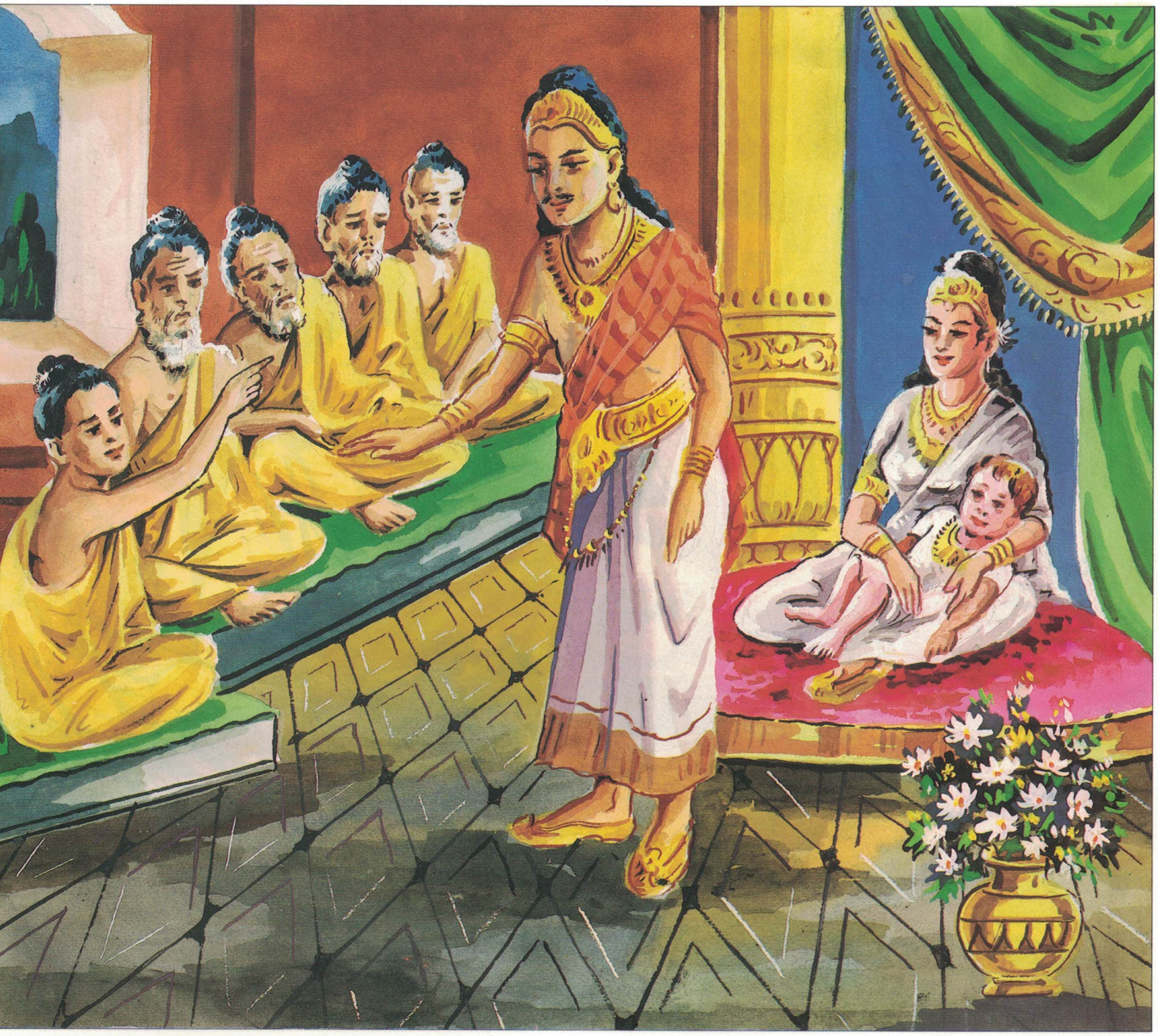
阿私陀长者见小太子后痛哭流涕

净饭王感惊诧，忙问长者何因落泪。长者说："太子有伟人之相，将来会成正觉，智慧福德庄严，会成为人天之教主。我流泪因为我已年老将逝，当太子得正觉时我已没机缘亲近太子。"说完长者俯下身体向太子顶礼。净饭王也不知觉地向太子顶礼。

The Ascetic was immensely pleased. He smiled, but in a trice, tears came into his eyes.

King Suddhodana found it difficult to understand what this meant. The King asked the Ascetic the reason for the tears. The Ascetic responded thus : "The Infant Prince possesses the bodily marks of a super Human-being. This infant will one day achieve the highest in Virtue and Righteousness. He will attain Enlightenment and will release worldlings from their suffering. But, I will not be alive when this happens." So saying, he knelt before the Infant Prince and worshipped Him. Seeing this, the King too knelt down and worshipped the Infant Prince.

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子降世后第五天，诸学 者云集 宫内为太子取名 ‘悉达 多’

太子出生后的第五天，净饭王招集了很多学者，为太子取名。经商量后选了⌊悉达多⌉，意思是⌊一切事都能达到成功！⌉

Five days after the birth of the Infant Prince, King Suddhodana invited many Sages and requested them to select a fitting name for the Prince. The Sages held a discussion and selected the name 'Siddhartha' as the most suitable for the Infant Prince. The name means "Fulfilled Wish".

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婆罗敏学 者憍陈 如断 言小太子将成觉 者

在命名仪式上，学者们目睹了太子的德相都一致预言如果太子将来继承王位，将成为转轮圣王；如果太子出家将是无上正觉的佛陀。但有位年青学者憍陈如却很坚定地说：“悉达多太子长大后，一定舍弃王位出家，证得大觉而成为世上最伟大的教主。”

The Sages who gathered to select a name for the Prince, were able to observe the auspicious marks on His face. Some of the Sages said that the Prince will succeed to the Throne after King Suddhodana, and will later become a Universal Monarch. But Kondanna a youthful savant among the Sages firmly stated thus : "This Prince Siddhartha will renounce the household life and the Throne in His youth. He will embark upon a quest for the bliss that transcends all worldly bliss. He will attain Buddhahood, and will become The Enlightened One. He will be the greatest Teacher world has ever known.

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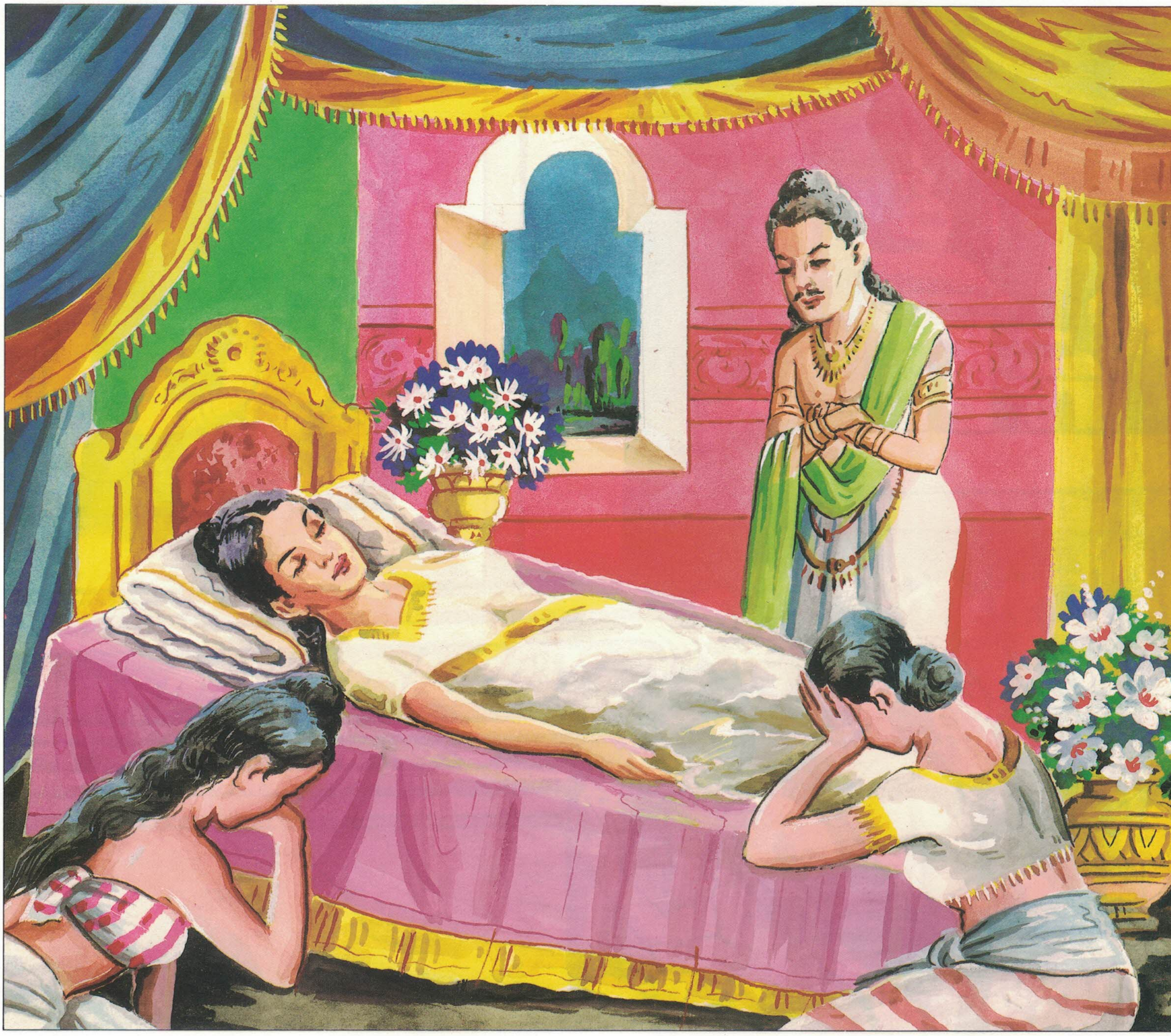


净饭王及其子民却希望太子成转轮圣王

全国上下都不希望太子出家修行而期望他继承王位当转轮圣王。净饭王更希望太子象世人一样，成家立业，生儿育女；将来继承王位，统治国家。

The greatest joy of the people of the land and all the Sages was to see that the Prince should become a Universal King when He grew up. That was the wish of King Suddhodana as well. The King did not at all like the idea of the Prince renouncing lay life to become a Teacher. His hope was that, Prince Siddhartha too, just as other Princes, should grow up, get married and should succeed to His Throne after him.

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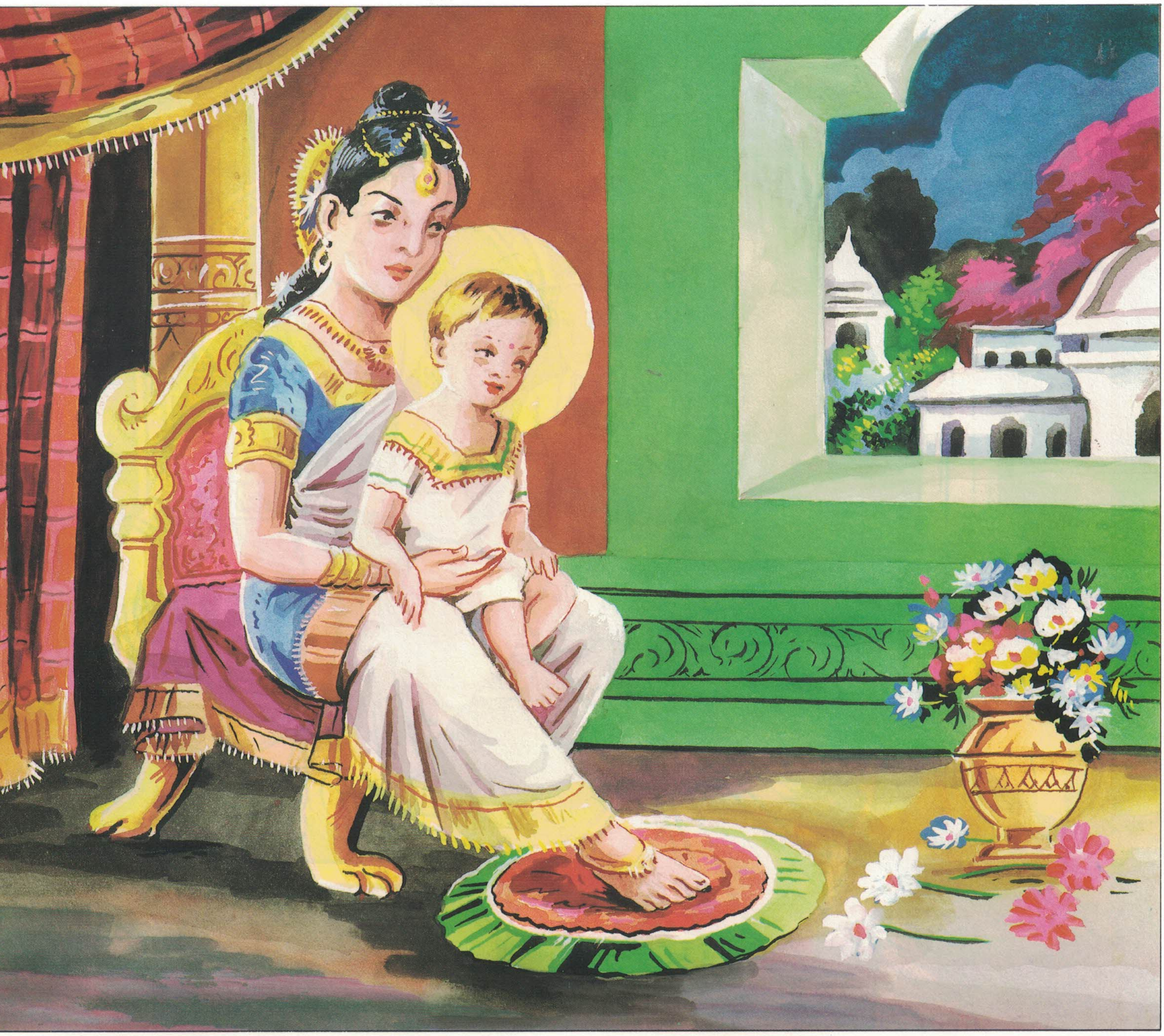


摩耶夫人于太子出世后七天逝世

太子取名后的第二天，摩耶夫人不幸病逝，大家都因此深感悲痛。净饭王更为他那最贤德的王后之早逝而悲痛万分。

Two days after the naming ceremony of the Prince, Queen Maya took ill and passed away. All were plunged into sorrow. King Suddhodana's sorrow was the greatest. Queen Maya was a virtuous Lady of a noble Royal Dynasty. This was the reason for the King's deep sorrow.

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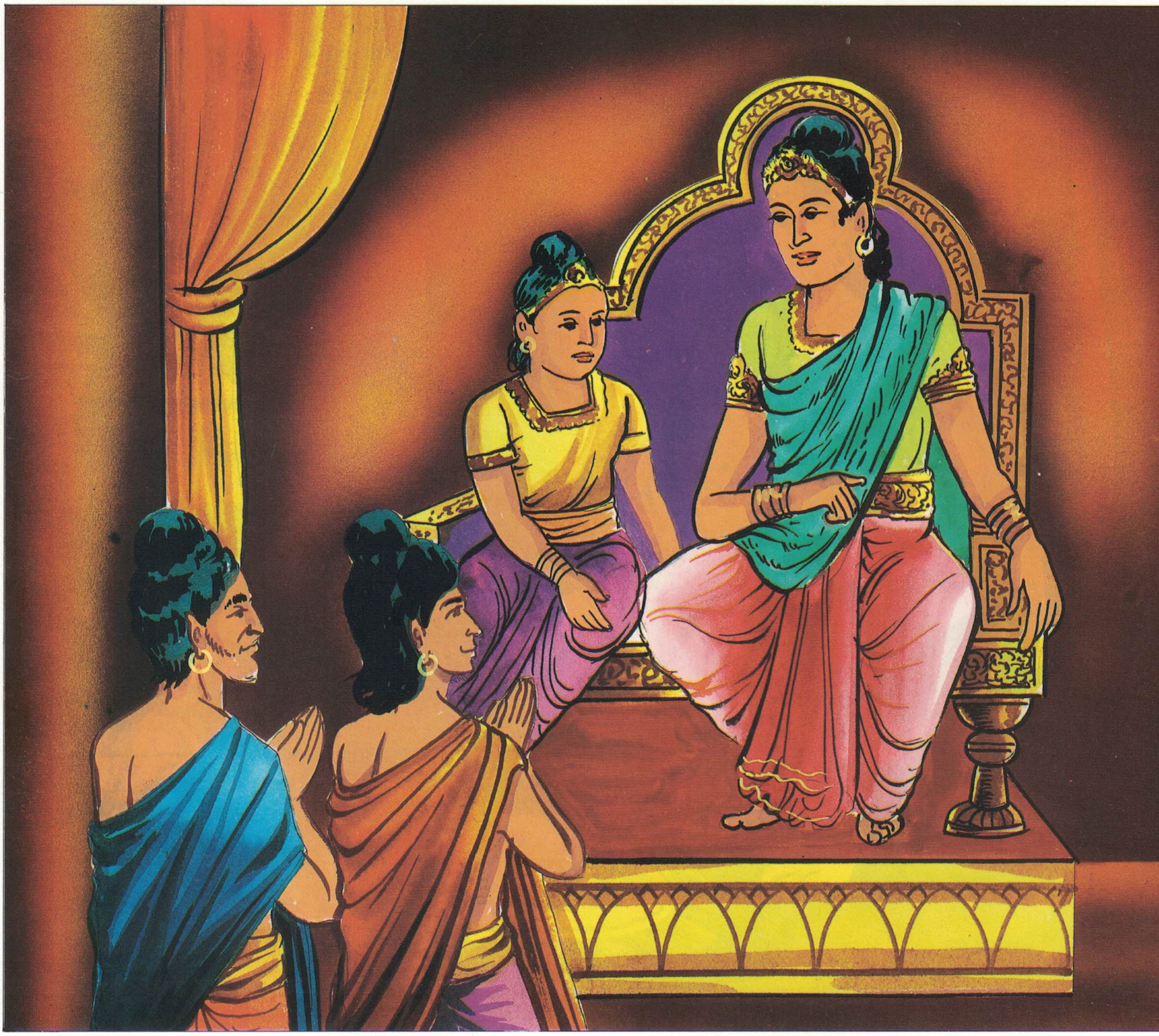


摩诃波阇波提夫人将小太子抚养成人

摩耶夫人去世后，净饭王就把太子交由另一王妃，也是悉达多太子的姨母照顾。王妃把太子视如己出，照顾得无微不至。因摩耶夫人早逝，太子从未见过他的亲生母亲。

After the death of Queen Maya, the King entrusted the bringing up of the Prince to Queen Maha Prajapati Gotami – one of His Consorts and Prince Siddhartha's own step-mother. She looked after the Prince as her own child. In consequence, Prince Siddhartha did not know who His actual mother was.

SPONSORED BY CHEN JIA LIAN



悉达 多太子求学时期

在姨母摩诃波闍波提夫人的细心照顾下，太子长成一个俊美强壮，人见人爱的小孩。在他八岁那年，净饭王就邀请各门名师进宫教导太子语文、数学、箭术与各门学术。

Prince Siddhartha grew up under the kind eye of Maha Prajapati Gotami. He was comely and was in perfectly good health. He won the hearts of all. When the Prince was eight, The King got the services of experts in various fields, to instruct Him in the Arts, the Crafts and the Sciences.

SPONSORED BY CHEN CHING KWEE



悉达多太子被训练成神射手

在各名师的教导下，聪明的太子不论什么学术都能一教就会，永记不忘，而且成绩名列前茅，比其他王子都好。他的优越表现使人咋舌，就连他的父王、姨母和导师都大感惊讶。

Since His Teachers were all experts, the Prince was able to learn quickly and with distinction. It became quite evident, that Prince Siddhartha stood heads and shoulders above all other Princes. His adeptness in studies filled all with wonder, especially the King and the Prince's step-mother. He acquired new art with alacrity and never forgot what was taught him.

SPONSORED BY CHEW WEI ZHONG



悉达多太子礼敬师长

太子虽然天资聪明，也是一位储君，但他对师长们很是尊敬，待人彬彬有礼，因为他相信只有在导师的教导下才能学到至上的知识。况且天性温驯的他，待每人一向一视同仁，彬彬有礼。

Although He was a clever student and was the Crown Prince of the Land, Prince Siddhartha, never failed to pay due respect to His Teachers. Prince Siddhartha was convinced that high distinction in learning could be obtained, only in terms of the instructions given by the Teachers. It was the Prince's nature to be courteous and pleasant to all.

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IN LOVING MEMORY OF LATE MR. V.L.S. DE SILVA & H. JOSLIN ROSAIRO



悉达多太子很有技巧地控制战车

悉达多太子不但有高尚的品德，也具备体育精神；他勇敢地接受各种体育和学术的挑战。从少年时代开始，他已被培养成一个仁慈而勇敢的武士，驾驭战车也熟练自如。

Prince Siddhartha's sportsmanship was quite in keeping with His high virtue and noble character. From childhood on He learnt to be a fearless clan-leader. He was an adept at charioteering.

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悉达 多太子驯服了一匹野马

在一次驾驭战车比赛中，太子战胜了全国最强的对手。在激烈的比赛中，双方都全力以赴，争取胜利。比赛虽然激烈，但仁慈的太子仍不忘善待他的马儿。马儿也因此尽它的力量，勇猛向前，不让太子落后。

He won the chariot race defeating the most formidable champion of the whole land. In the course of the fierce competition, the prince was extremely kind to His horse, unlike the other contenders who treated their horses cruelly. The horse too appreciated this and tried his utmost to make the Prince the winner.

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悉达多太子以慈爱对待动物

太子不但善待自己心爱的马儿，对其他动物也一样慈悲爱护。从未经历困难与痛苦的悉达多太子却极富同情心。他了解到一切众生，不论人或动物，都希望得到快乐，厌恶痛苦。

The Prince was kind to all animals. As the Heir to the Throne, He did not suffer any privation. He was convinced that both men and animals alike delight in comfort, and shun pain and suffering.

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悉达多太子保护一条蛇免其遭杀害

太子在八岁时，就已表露出他的大慈悲心。他不论在什么地方，任何时候都尽量避免伤害众生，而且还尽力解救正在受苦的众生。例如，有一天，他看到一名侍从正用木棒打一条蛇，便立刻上前劝阻。

From the age of eight on, the compassionate qualities of the Prince's character became quite predominant. He never hurt any animal or any form of life. He was ever ready to help animals to overcome their suffering and pain. Once the Prince observed one of His men attacking a serpent with a spear. He quickly intervened and got him to refrain from attacking the serpent.

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达多太子与提婆达多太子一同游戏

一天，悉达多太子和几位伙伴在王宫的园子里玩乐。在伙伴中有一位叫提婆达多王子，他是悉达多太子的一个表兄弟，他们的性格回然不同。

One day, Prince Siddhartha was playing in the Pleasure Park with His Peers. Among the companions was Prince Devadatta, who was a total contrast in character to Prince Siddhartha, though His cousin.

SPONSORED BY CHOW



悉达多太子悉心照料被提婆达多太子射伤的天鹅

悉达多太子溫文有礼，有慈悲心，从不欺负人，而且常常帮助被欺负的人；提婆达多王子的性格却十分残酷恶劣，他妒嫉心重，喜欢残害生命。那天提婆达多拿着弓箭，射向正在空中飞行的天鹅。一只天鹅被提婆达多射中翅膀，跌落到地上。

Prince Siddhartha was the epitome of compassion and love. He never hurt anyone but helped to relieve the suffering of others. On the other hand Prince Devadatta was given to jealousy and took delight in hunting animals. One day Prince Devadatta aimed His arrows at flying Swans. One of the Swans was grievously hurt and Prince Siddhartha noted that the Swan was in great pain.

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悉达多太子对天鹅表露出的爱心

悉达多太子立刻跑上前去，把那只天鹅抱起来，拔出它翅膀上的箭，然后用清凉的叶子把伤口包好。血被止住了，太子又轻轻地拍着它。提婆达多王子忿怒地走过来，想抢回天鹅，还大声地叫悉达多太子把天鹅还给他。

Prince Siddhartha rushed to the Swan took off the arrow that pierced it and caressed it. Prince Devadatta angrily rushed towards Prince Siddhartha to grab the Swan. Angrily he shouted at Prince Siddhartha and demanded the Swan.

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对天鹅之归主的争议

太子说什么也不肯把受伤的天鹅还给他。太子说："如果天鹅死了，它就是属于射死它的人的；若是它还活着，就应该属于救活它的人的。"提婆达多王子坚持着说："天鹅是我射下的，该属于我！"两人争执不休，太子最后提议说："让国内的学者来判决吧！"提婆达多只好同意。

Prince Siddhartha was adamant and said that He will never give back the swan to him. "If the Swan died by the arrow it would belong to the person who shot it. But, when it is alive, it belongs to the person who saved its life", Prince Siddhartha said. But, Prince Devadatta kept on demanding it. Prince Siddhartha proposed that the issue should be put to an Assembly of learned people of the Land for Judgement. Prince Devadatta agreed.

SPONSORED BY DENNIS WANG KHEE PONG



一辈学者正在仲判天鹅该归哪位太子所有

当天，学者们在一起，对谁该拥有那只天鹅，都各有异见。有的认为天鹅应该属于救护它的悉达多太子；有的却觉得应该属于提婆达多，因为天鹅是他射下的。

Members of the Assembly of Learned Men held differing views about the Swan issue. Some were of the opinion that Prince Siddhartha, should be given the Swan, since the prince saved its life, but some others said that Prince Devadatta should get the Swan, as he shot it down. Each group adduced its own reasons for the view it held.

SPONSORED BY DAYA SATHARASINGHE



一年轻学者判天鹅为悉达多太子所得

最后，一位年轻的学者站起来，大声宣布："一切生物是属于救护它生命的人的，而不是伤害它的人的。从这件事来看，这只天鹅该属于救护它的人的，它属于悉达多太子！"

Towards the end of the debate a young Member of the Assembly of Pundits stood up and said that, all life belongs to those who protect it and, in consequence, Prince Siddhartha should get this Swan.



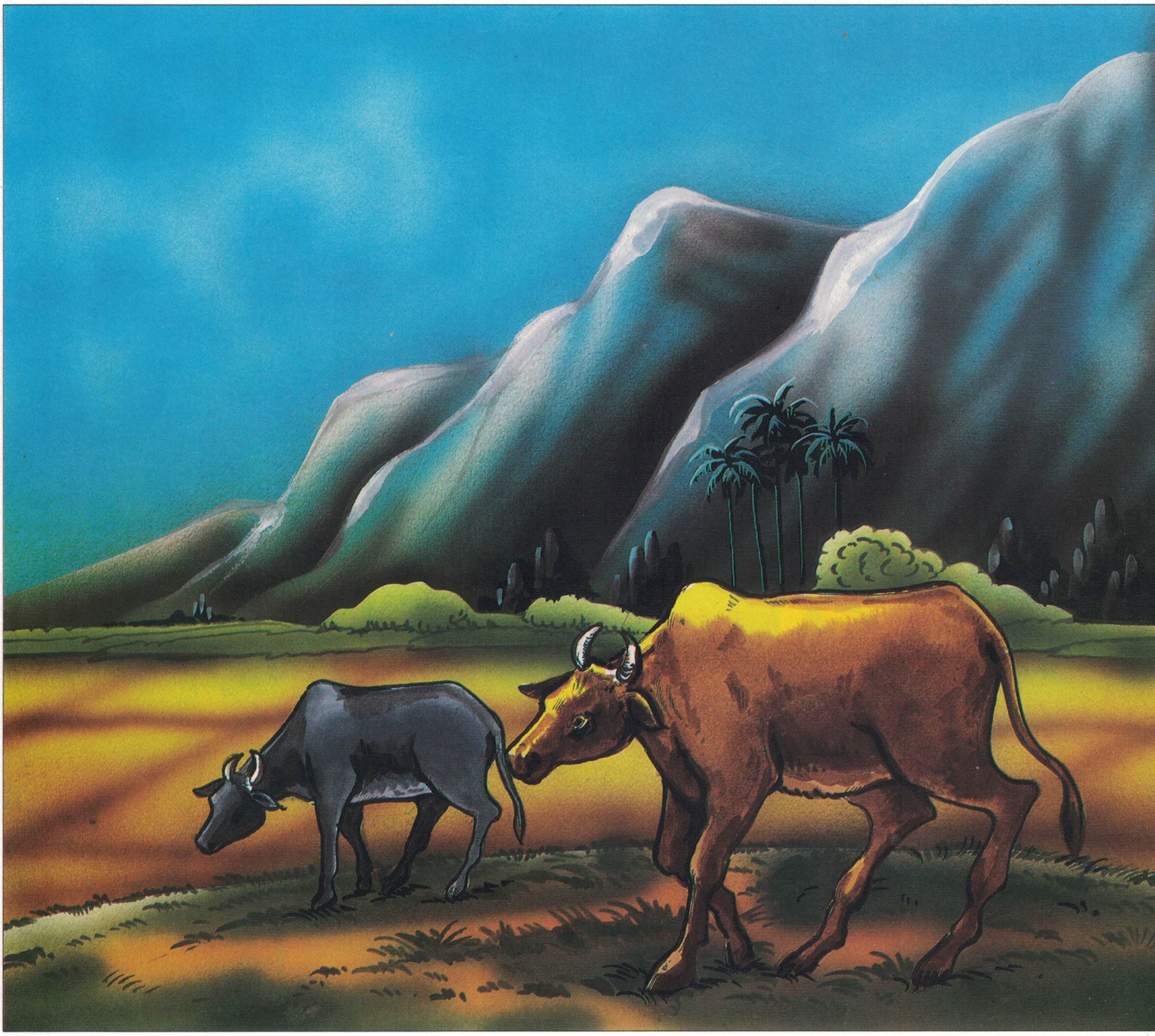
复原后的天鹅展翅高飞，奔向自由

在座的每一名学者都一致同意这名年轻学者的裁判，即天鹅应归悉达多太子所有，因为是太子救了它的生命。于是，太子小心地治疗天鹅的伤，直到它伤口复原了，才放它飞回树林与它的同类自由自在地过活。从那天起，提婆达多王子开始憎恨悉达多太子，并时时想法子暗害太子。

All the Members of the Learned Assembly agreed to this suggestion. Prince Siddhartha nursed the injured Swan into perfect normal health. The Prince, then released the Swan into freedom, enabling it to live a life of perfect liberty with its kind.

From then on Prince Devadatta began to hate Prince Siddhartha. Prince Devadatta decided to plot against Prince Siddhartha.

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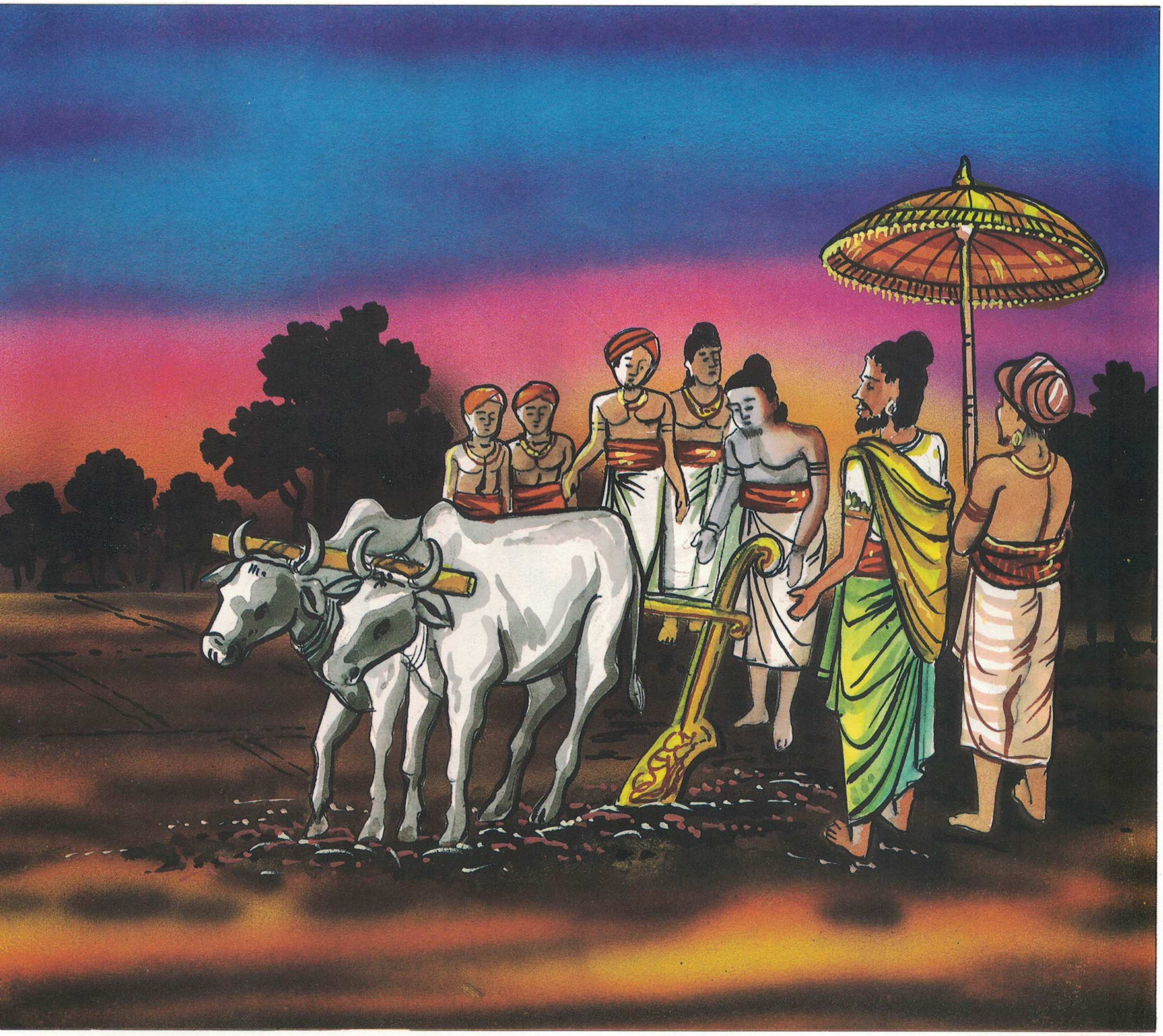


王耕节' 的筹备工作

当时，每个印度人都知道，他们生活上所需都是来自土地。因此，耕地种粮是他们最重要的工作。有了粮食收获，对国家、对自己都有益处。他们很重视一年一度的耕种庆典。每当农耕季节到来，国王和大臣们都要到田里去参加耕种仪式，给人民树立榜样，让人们知道耕田种粮的工作是崇高的，而不是粗鄙低下的工作。

To the people of India in those ancient days, agricultural pursuits were of primary importance. The King himself, led His people in the seasonal agricultural activities of ploughing and sowing. The King's example made ploughing and sowing noble pursuits.

SPONSORED BY DEVOTEES FROM SINGAPORE BUDDHIST LODGE



迦毗罗城举行的‘王耕节’

在迦毗罗卫国，夏季末是耕种季节开始。淨饭王率领官员们出城去参加一年一度的“王耕节”典礼。全城人民都来看国王耕田，同时也享受美好的一餐。这一天，淨饭王也带着悉达多太子去参加典礼。

At the end of summer, it was the season for ploughing in Kapilavastu. King Suddhodana took the lead in ploughing ceremonies, in the vicinity of the city. The people gathered to witness the ceremony. Prince Siddhartha too accompanied His father to the ploughing ceremonies.

SPONSORED BY DEVOTEES FROM SINGAPORE BUDDHIST LODGE



浄饭王参于 ‘王耕节’

典礼开始，浄饭王以黄金装饰的犁耕田。官员们随着以银饰的犁耕田。跟着就是农夫们，他们两个人一排，用他们常用的犁耕田，他们把坚硬的泥土翻松，准备播种。

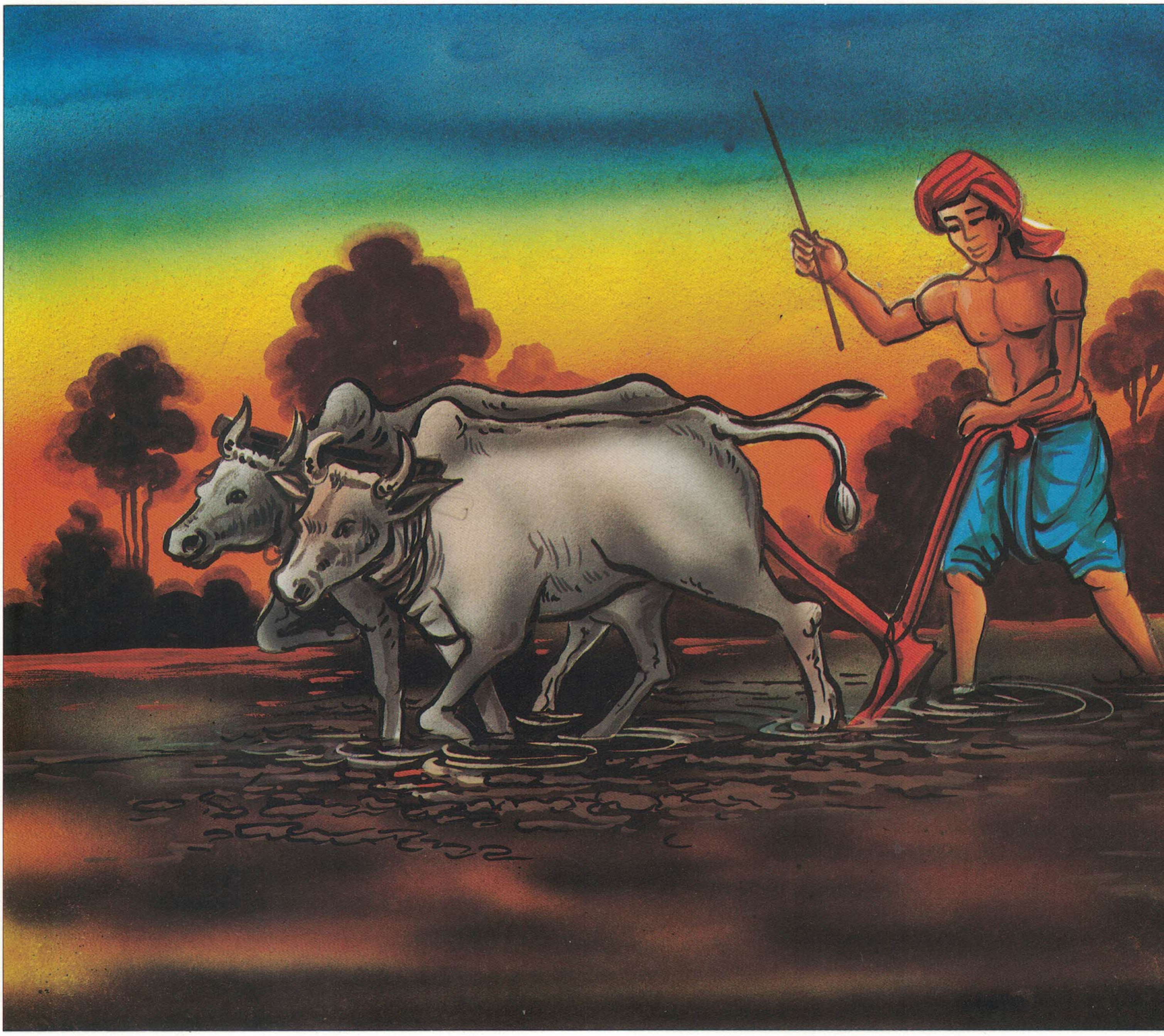
The King initiated the Ploughing Ceremony. He wielded the gaily decorated golden plough. The Royal Officials used silver ploughs. The other cultivators followed them. The fields were now ready for sowing.



达多太子在节日进行的当儿静坐入定

午餐时刻，悉达多太子的侍从都去享用午餐，留下太子一人。太子走到一棵茂盛的阎浮树下坐下，排除一切杂念，以平静的心冥想："父王，大臣们和农民都来参加王耕节，现在正愉快地聚餐。"

During the recess for the mid-day meal, the Royal attendants went to partake of the feast, leaving the Prince alone. Prince Siddhartha, went across to the foot of a rose-apple tree and with tranquil mind started contemplating thus. The King, the Royal Officials and farmers are happily at their meals.



耕节上被虐待的牛只

“但那些耕牛却一点也不快乐。它们要以超过它们体力所支的力量来拉动犁，翻松那坚硬的泥土。它们辛苦得气喘呼呼。它们显然是不快乐的。当人们在欢乐时，它们却得辛苦地工作。一旦做得不顺主人的意思时，主人手上的鞭子就会无情地落在它们的身上。”

But the oxen do not seem to be happy at all. Ploughing has left these oxen extremely exhausted and panting for breath ceaselessly. Men exult. The bulls do the hard work. When the bulls fail to work hard their Masters punish them cruelly.

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一条蛇捕获蜥蜴为食而空中的鹰却对它虎视耽耽

太子也注意到周围其他动物的活动。他看到一只从地缝里爬出来的蜥蜴，正用舌头捉食蚂蚁，一转眼，一条蛇爬过来把蜥蜴一口吞下去。就在太子惊讶的当儿，一只老鹰飞下来，把蛇衔走，并将它撕裂了来吃。

Prince Siddhartha noted the ways of other animals around Him. He saw a lizard swallowing ants. A moment later a serpent swallowed up the lizard. Instantly a hawk swooped down from the sky, caught the serpent and ate him up. All this shocked the Prince.

SPONSORED BY DEVOTEES OF BEE LOW TEMPLE



悉达多太入禅定的第一阶段

悉达多更深入地思索着：如果一切事物都象这样，所谓美丽的生命，背后是不是也隐藏着丑恶的一面？最后太子觉得自己目前虽然很快乐，但是有一种巨大的痛苦永远笼罩着一切众生。当时悉达多太子年纪尚幼，却能沉思而进入初禅的境界。

In deep contemplation the Prince started questioning Himself thus "As things are, does not ugliness lurk behind the facade of beauty of life? Though men and beasts are momentarily happy, they suffer unconquered sorrow". He realized this at the end. He was able to view everything with an even mind. He reached the first stage of higher meditation.

SPONSORED BY DW SIMON & FAMILY



回宫途中，悉达多太子思考着动物的命运之问题

当王耕礼和聚餐结束后，侍从们才想起太子。他们赶快回头去找，见到太子一动也不动地坐在阎浮树下，就象一尊石像。侍从叫醒他后，告诉他净饭王找他回宫里去。一路上，悉达多太子不由自主地对一切众生萌生慈悲，因为每一种生物为了生存，都要不断地努力抵抗痛苦。

At the end of the feasting, the Royal attendants thought about their charge – The Prince. They saw the Prince under the rose-apple tree, seated steadily like a stone-image. They awakened the Prince. They said that the King was ready to go back to the Palace. When He realized that all beings have to fight against pain and suffering, His mind became compassionate towards all beings.

SPONSORED BY DUI RONG JI



净饭王下令建造新皇宫

净饭王知道太子有寻找眞理的意念后，十分担心。他担心要是不排除太子的这种念头，太子将会舍弃国家离开他，王位也就沒有人继承，他觉得唯一能使太子改变心意就是加倍给予太子在王宫里的享受与欢乐。为了达到目的，他的第一步计划就是为太子建三座富丽堂皇的宫殿。

When King Suddhodana realized that the Prince was on a quest for truth, He became troubled. He knew that if these thoughts were not totally eradicated, He would leave the household life. He will not have anyone to succeed Him. These thoughts filled the King with fear. He knew that the best way to change the Prince's mind was to double and treble the comforts and luxurires in the Royal Palace. The first step towards this was erecting three luxurious Palaces.

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第一座皇宫以香木建成

第一座宫殿是以香木建成，空气温暖，设备舒适，是太子的冬宫。第二座是夏宫，以大理石建成。第三座绿瓦屋顶的砖屋，让太子在雨季时居住。三座宫殿周围都建有美丽的花园，园里有莲花池。太子便可在园里骑马散步，任意玩乐。

The first Palace was built of fragrant Timber. It was warm inside and was the Residence for the Winter season. The second was built of polished Marble to be used during Summer. The third was a Brick Building with a green roof. This was for the rainy season. The King ordered beautiful gardens to be laid out around these Palaces. There were ponds with Lotuses of different hues. He could walk or ride just as He wished in these Gardens.

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净饭王费尽心思使悉太子开心

时间过得很快，转眼间，太子已是个青年。父王所赐的各种物质享受，对爱沉思的太子来说是毫无价值的。净饭王认为这么做会使太子快乐，但却毫无效果。

Eventually He grew up into a youth. To the Prince, because of His contemplative mind, all these worldly comforts were of no use. The King discovered that all His efforts to please Him were of no avail.

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饭王询问朝中大臣如何进一步使太子快乐

国王召集了羣臣，问他们有什么法子使太子不舍弃国家，如长老阿私陀所预言的那样，去当宗教师。众臣献议说："挽留太子的最好办法是为他娶一位美丽的妃子。太子体验了恩爱夫妻的生活，就不会想到别的。到时就会遵照大王的意愿，继承王位。

The King asked the Assembly of Ministers if there was some way by which the Prince could be prevented from becoming a Teacher. The Ministers advised thus. "The only way to keep Prince Siddartha bound to the household life is to provide Him with a comely Maiden as Consort. Once He relishes the delights of worldly life, His mind will not turn to other matters. He will then succeed to the throne as you wish.

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他们决定为太子寻找美丽贤淑之女子为妃

国王觉得众臣的提议很好，就下令全国挑选美女进迦毗罗卫城。那一天，美女们都从太子面前经过，从太子手中拿一份礼物。国王派一群有智慧的大臣，注意观察太子喜欢哪一个女子。

Accepting the suggestion of the Ministers, the King set out to select the most beautiful damsel of the whole land. All beauties were requested to assemble in the City on a given day. Each Beauty came before the Prince and received a gift from Him.The King asked a team of very wise Royal Officials to watch the proceedings and to observe the beauty who won the Prince's heart most.

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选会上的佳丽。

在选美那天，全国的美女一个接一个地从太子面前走过，从太子手中接过礼物。美女们都觉得十分荣幸能得到太子赠送的礼物，回到美女羣中，她们又担心自己长得不夠漂亮。

The Beauties from all over the land appeared before Prince Siddartha, and obtained a gift from Him. All were exceedingly comely. They were happy to receive gifts from the Prince, but were afraid that they were not that beautiful.

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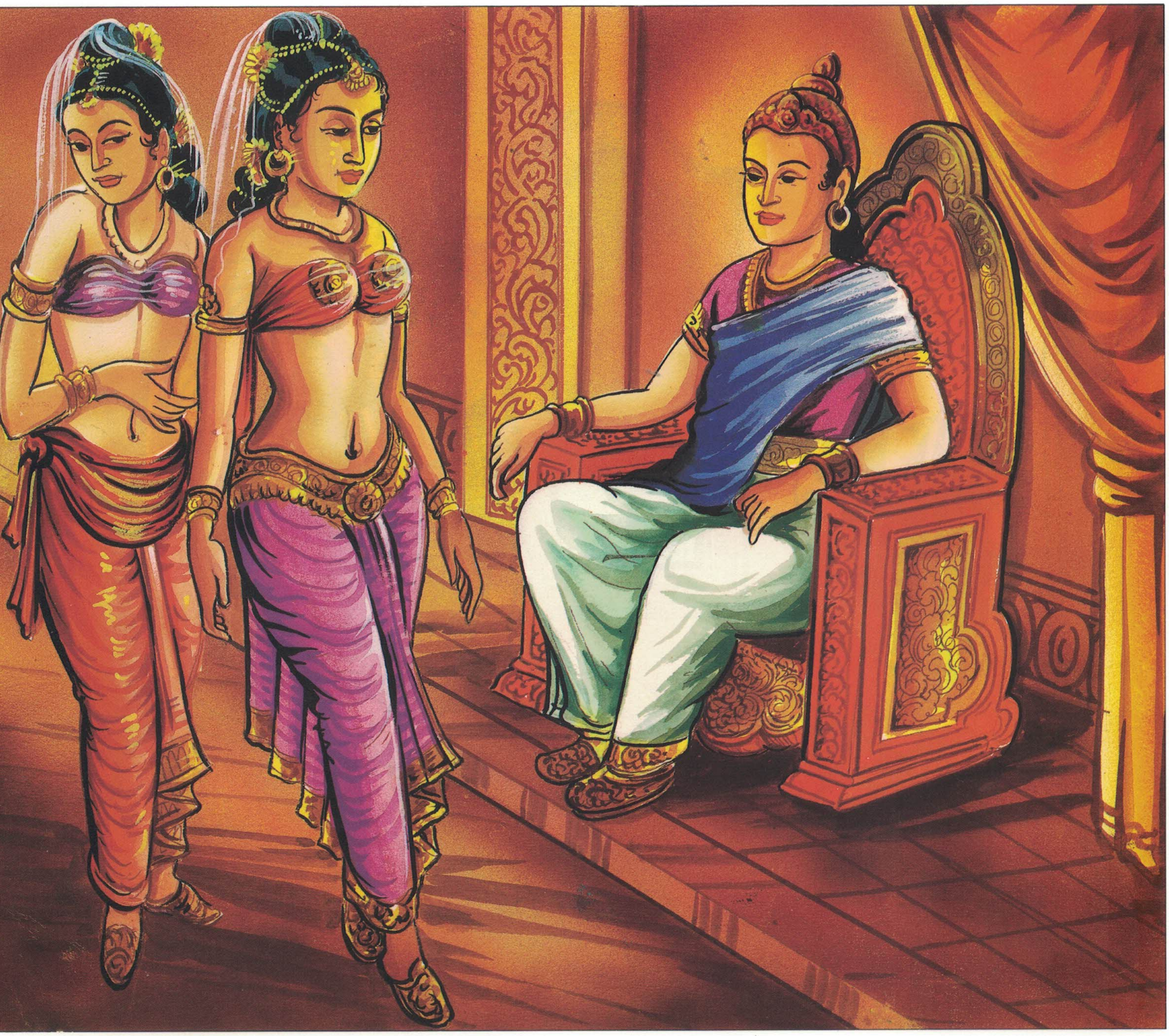


悉达多太子将礼物馈赠于每位到他跟前的美女

她们觉得悉达多太子和其他青年不同，他完全不为她们的美貌所吸引。他虽然亲手把礼物送给美女们，但心中却想着更重要的其他事情。他的神态使一些美女觉得他不平凡，像是一个天人。

They felt that way because the Prince was not very much concerned with their physical beauty, though He gave gifts to all of them. The Beauties felt that He was not an ordinary human being but a Divine person.

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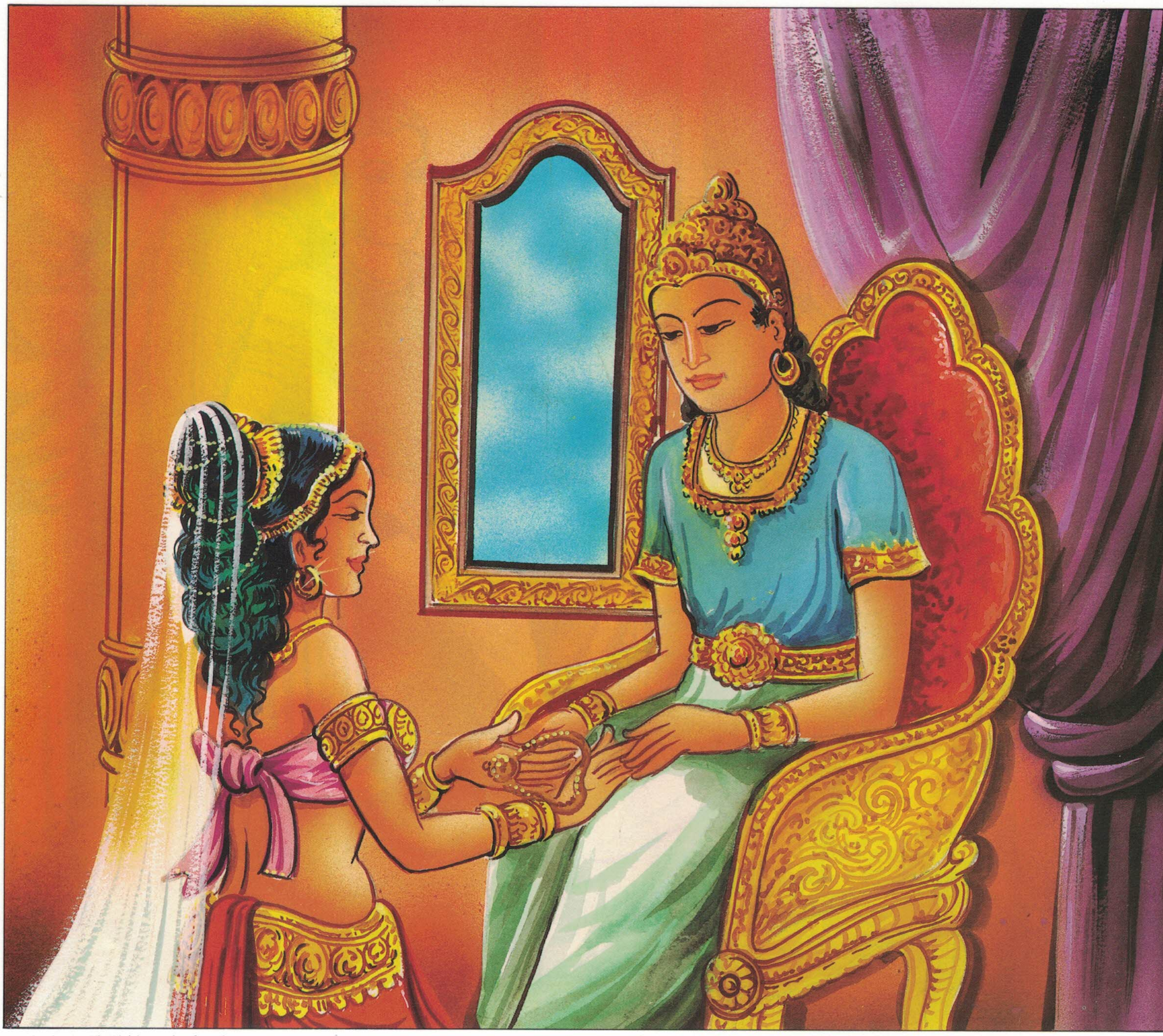


一位容貌极俏丽的公主在最后一分钟突然出现在悉太子面前

美女走完了，礼物也派完了，太子还是静坐着，想其他的事情。大家都以为选美结束了。突然一个美女急忙走进来，她迟到了。

The last of the Beauties was gone and so were the gifts. Everybody thought all Beauties had obtained gifts and the parade was over. But suddenly a beautiful Princess appeared. She came late.

SPONSORED BY GAN GIM TECK & FAMILY & MISS ANNIE CHEOK
IN LOVING MEMORY OF LATE MR. CHEOK BAH SYE, MDM YAP HIAM,
MDM TAN CHOE TEE, MR. GAN CHWEE LYE

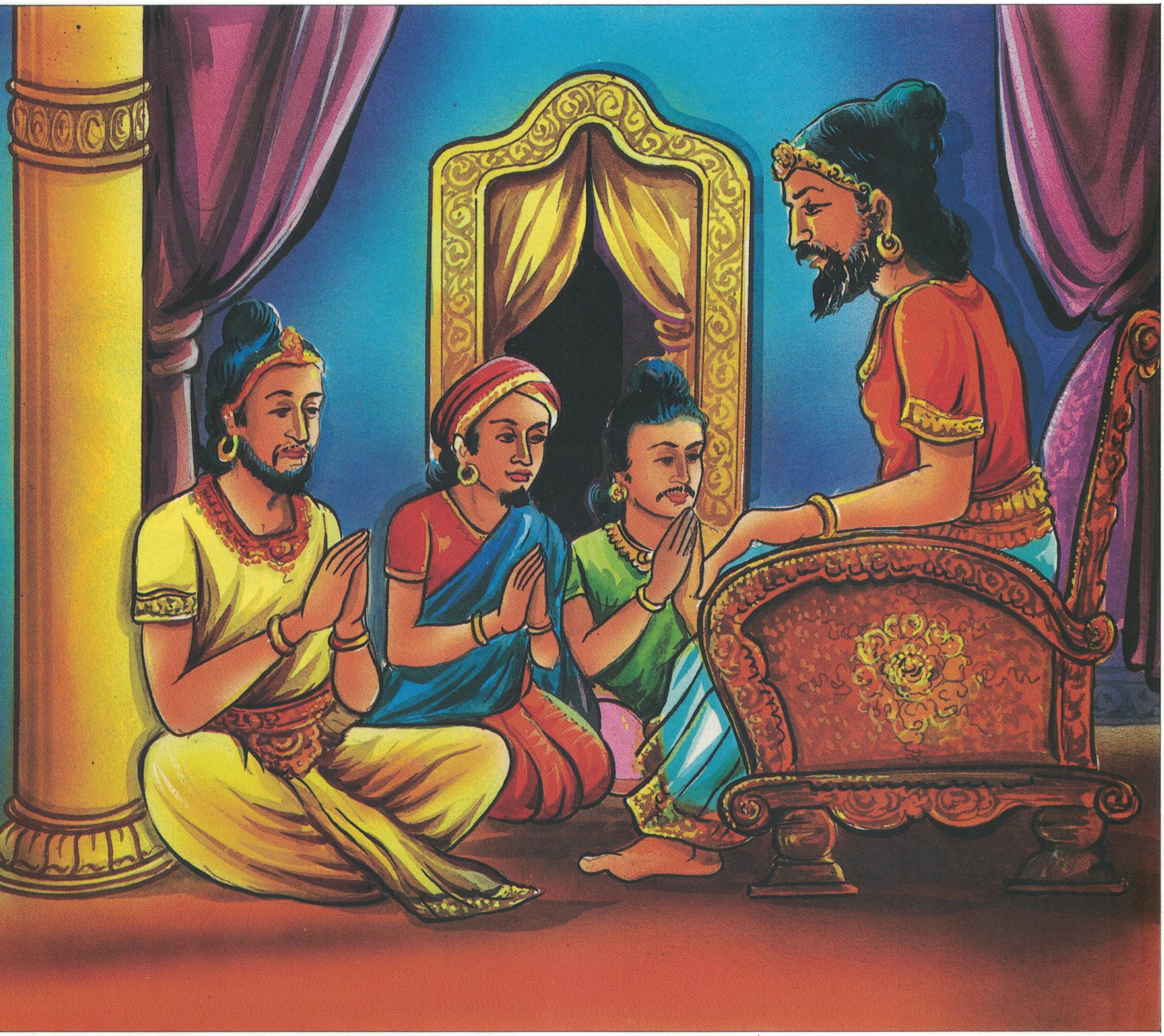


悉达 多太子赠她一条金项链

当这女子进来时，负责观察太子反应的人，发现太子有点惊讶。这名女子也像其它女子一样，低着头，含羞来到太子的面前，她微笑着问太子："还有什么礼物赐给我？" 太子回答："眞抱歉，礼物都分完了。不过，你把这拿去吧！" 说着从颈上解下一条精美的金鍊绕在她的手上。

The obesrvers felt, that her appearance surprised the Prince. She walked in front of the Prince, turned back and asked the Prince with a smile if He had a gift for her as well. The Prince said, that the gift-giving was over."But I have this Gift for you. Please take it." So saying He gave her the valuable golden necklace He wore.

SPONSORED BY H D UPATISSA



悉达多太子向耶输陀罗公主提亲

净饭王委派来观察太子反应的大臣见了都感到非常高兴。他们稍后查悉这位迟来的公主名叫耶输陀罗。净饭王即派遣使者到耶输陀罗父王处提亲。

The observers deployed by the King were very happy at this. They learnt later, that the princess who came last, was princess Yasodhara, the daughter of King Suprabuddha. King Suddhodana sent emissaries to King Suprabuddha requesting Him to give His Daughter in marriage to His Son Prince Siddhartha.

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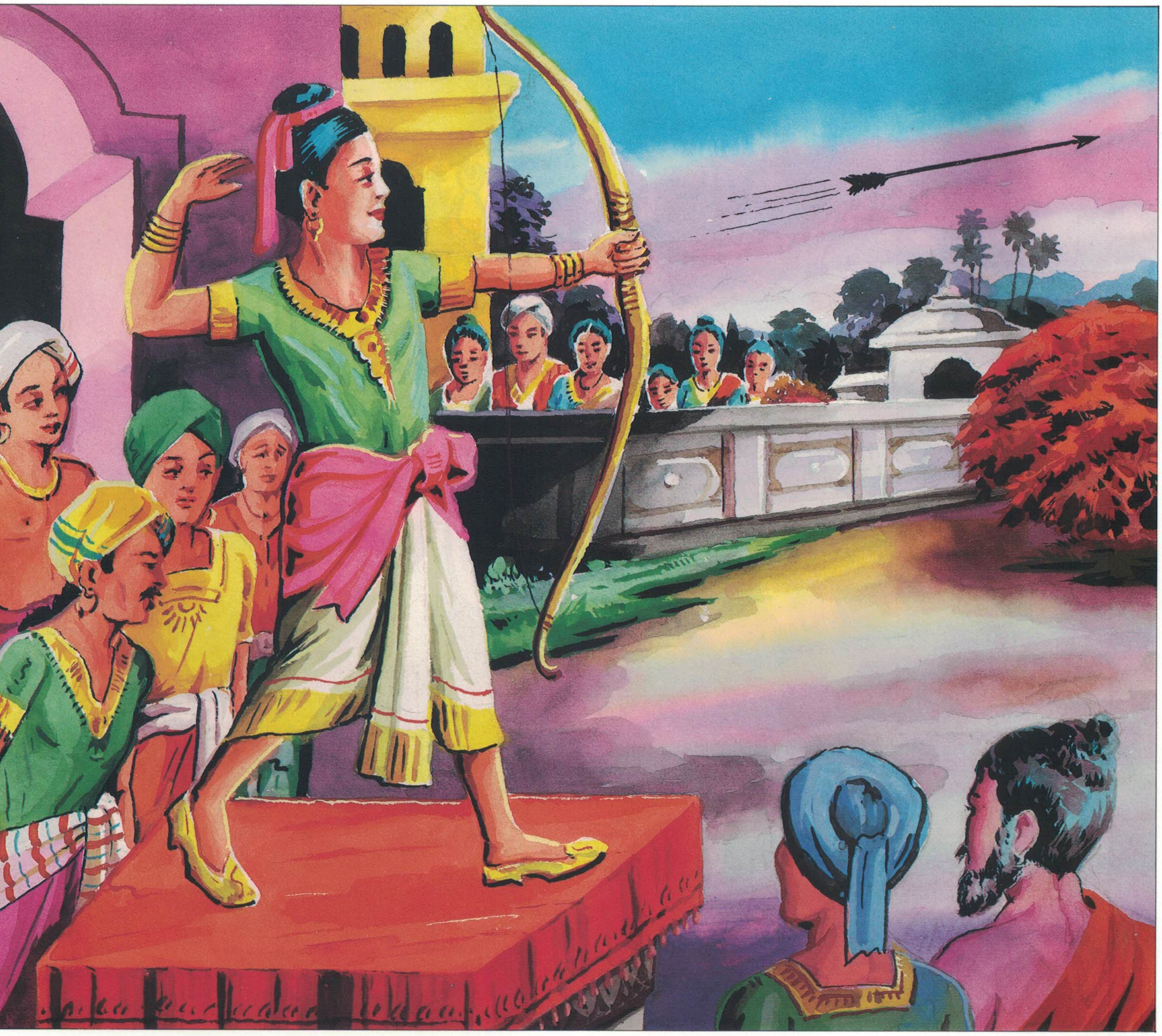


在迦毗罗城内展现御马的才华

喜马拉雅山麓的民族是强健勇敢的。根据释迦王族的风俗，当一位年轻王子要结婚时，他必须象其他勇敢的青年一样，向羣众展示自己的才华和精湛的骑术、射术和剑术。悉达多太子也依俗公开邀请全国聪明勇敢的青年在迦毗罗城一较高低。

Those who lived at the foothills of the Himalayas were brave people. According to the traditions of the Sakya Clan, a young person, when he is about to get married should publicly display his skills in horsemanship, archery and swordsmanship. Respecting this tradition, Prince Siddhartha challenged all the brave and clever young men of Kapilavastu to better Him at a public display.

SPONSORED BY H D N DHARMASIRIWARDENE
IN LOVING MEMORY OF LATE MR K L SUNIL SANTHA &
MR K A JAYALATH PATHMASIRI



比试中驯服野马

这些青年个个都精于骑术，射术和剑术。他们在国王、大臣和民众面前，各尽所能施展各自的才华。悉达多太子骑着他的白马犍陟来参加这个竞技比赛。比赛结果，太子是众青年中优越的，在射箭术上，悉达多太子比全国最好的射手他的堂兄弟提婆达多射得更远。

All these young men were adepts in their skills. They displayed, in turn, their skills, in the presence of the King and the Courtiers. Prince Siddhartha rode His white Horse Kanthaka, and proved that He was the most skilful horseman. Prince Siddhartha, bettered Prince Devadatta in archery, though Prince Devadatta was reputed as the greatest in archery.

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悉达多太子在比试剑术时获胜

在剑术方面，悉达多太子能一剑砍断一棵树，而树被砍后还能直立不倒。旁观者还以为没砍着那棵树，但风一吹过，树就慢慢倒下了。羣众才知道太子砍树象切奶油一样，不留半点痕迹。在剑术比赛方面，太子也比他的异母弟难陀，当时剑术最精练的高手还好。

Displaying His swordsmanship, Prince Siddhartha cut down a tree with one stroke of his sword. The tree did not fall though cut with the sword. The spectators thought that the Prince had not been able to cut down the tree. But when the wind blew the tree fell slowly. It was as if the blade of the sword went through something exceedingly soft. In swordsmanship too, the Prince won with distinction. Earlier, it was Prince Nanda, a cousin of Prince Siddhartha who had been acclaimed the champion swordsman.

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IN LOVING MEMORY OF LATE MR Y W SURENDRE



悉达多太子在赛马术方面也是优胜者

在骑术比赛时，悉达多太子的白马犍陟，以最快的速度向前奔驰，将其他参赛者远远抛在后头。因此，其他参赛者就不满地说："太子能轻易地取胜，是因为他有一匹快马。谁要是骑上它一定能胜利。

Next came horse-racing. Prince Siddhartha's white Horse Kanthaka – outran all the other horses. The other competitors complained that Prince Siddhartha scored an easy victory because he mounted Kanthaka. "Anyone riding Kanthaka will win. Anyone riding the black horse will get defeated" they said.

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驯服野马

所以每个人交换马匹，也轮流骑那匹既凶又高傲的马，想要驯服它，但每个骑上这匹马的人，都被摔下来。轮到全国最善骑马的人，阿那律王子时，他很轻易地骑上马，并以鞭子驱它绕广场奔跑。

Then they changed horses. All the riders who tried to mount the black horse were dislodged by the black horse. Prince Anuruddha, who was considered the cleverest horseman in the land managed to ride him for a few moments by whipping the horse.

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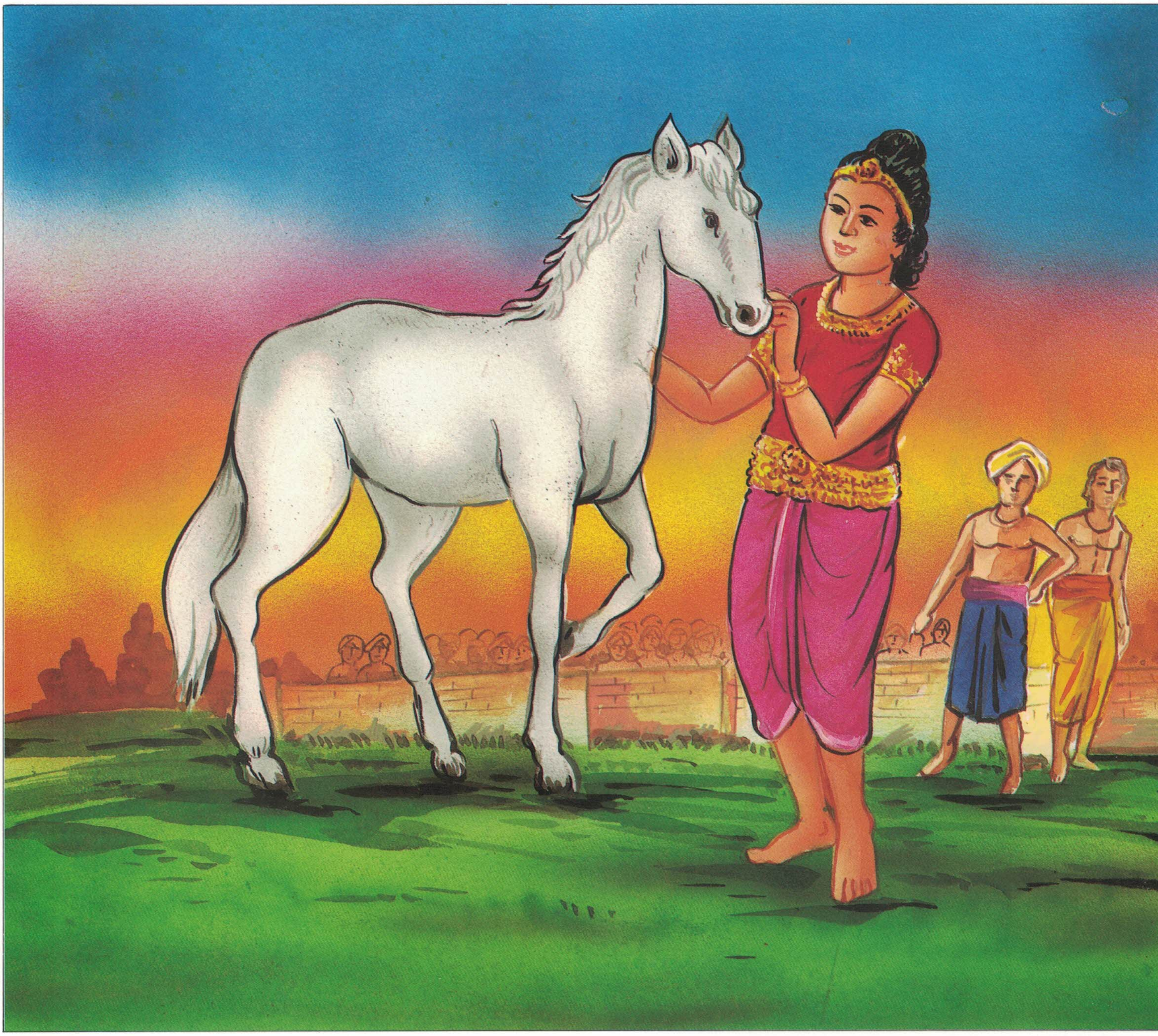


表现御马的才能

可是阿那律王子只能坐上片刻，就被这只强有力而凶猛的野马转过头来咬着王子的脚，把王子抛落地上。要是当时在场的保护人员没有上前帮助或驯服这匹凶马，毫无疑问地，阿那律定会丧命马下。

But, when Prince Anuruddha stood still for an instant, the unbroken black horse threw him off, the guardians rushed forward and prevented the horse killing Prince Anuruddha.

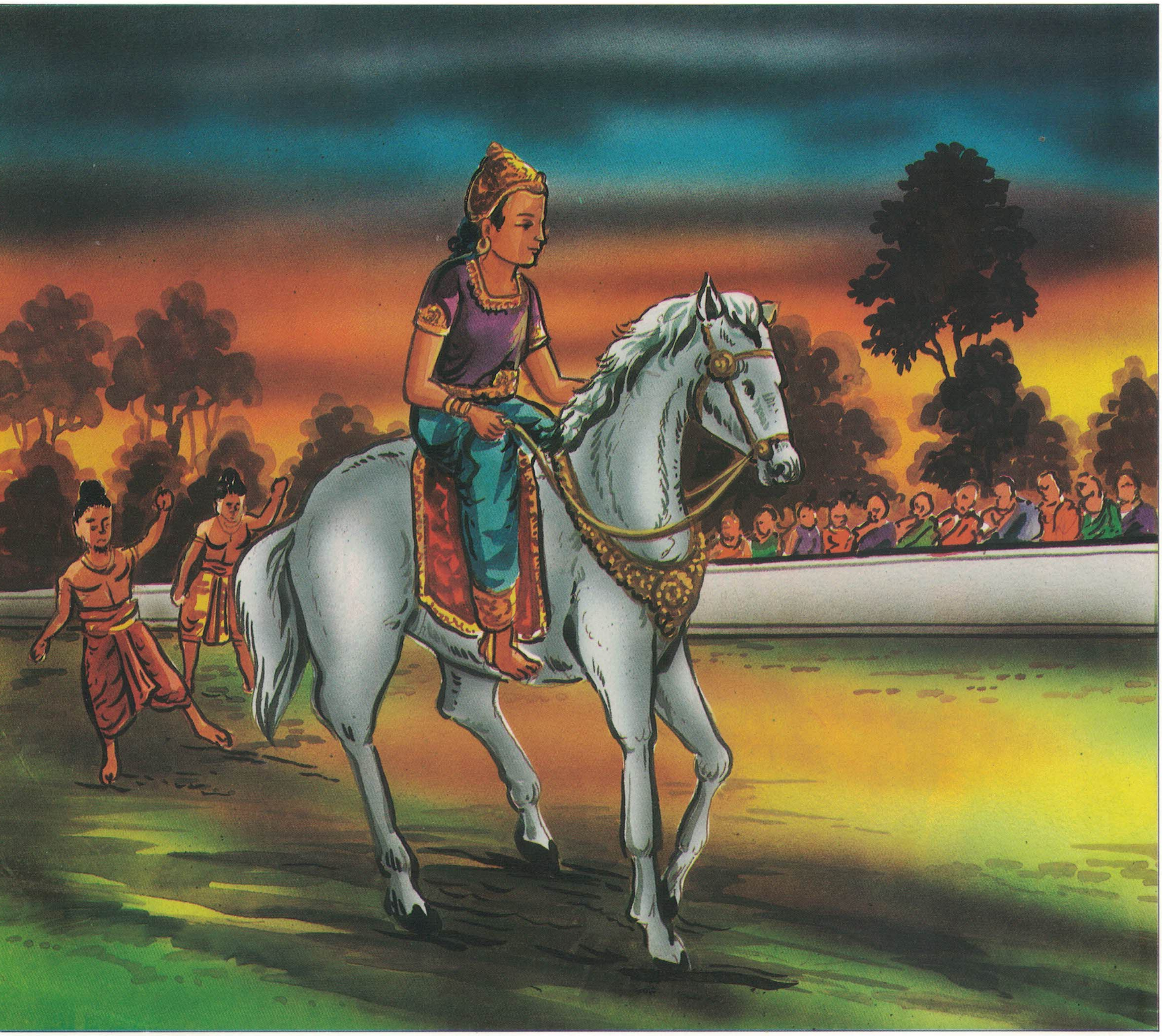
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悉达多太子驯服了凶猛的野马

轮到悉达多太子骑它时，每人认为连全国骑术高手阿那律王子都被抛下马，也差点儿被踩死，那太子就更不可能做到了。当悉达多太子走近马时，他把一只手放在马的颈间，以另一只手轻摸它的鼻子，同时轻轻地说了些温柔话，后轻拍它身体的两边。

Then came Prince Siddhartha's turn. All were anxious because the cleverest horseman in the land could save His life only by a hair's breadth. But Prince Siddhartha approached the untamed black horse gently. He caressed the horse and patted his back speaking to him kindly.



达多太子骑着那头凶猛的黑马

每个人对那匹黑色凶马能安静地让太子骑上它，并听从他的指挥前进和后退，都感到很惊奇。大家清楚地见到马儿很服贴地顺从太子的指挥。这是人们第一次见到有人能接近，并能不以鞭打驯服这匹高傲的马。

The ferocious black horse yielded to the Prince's wishes. Allowed the Prince to mount him. Everybody saw that the untamed black horse obeyed the wishes of Prince Siddhartha. It was only after that others came forward to tame it without whipping it.

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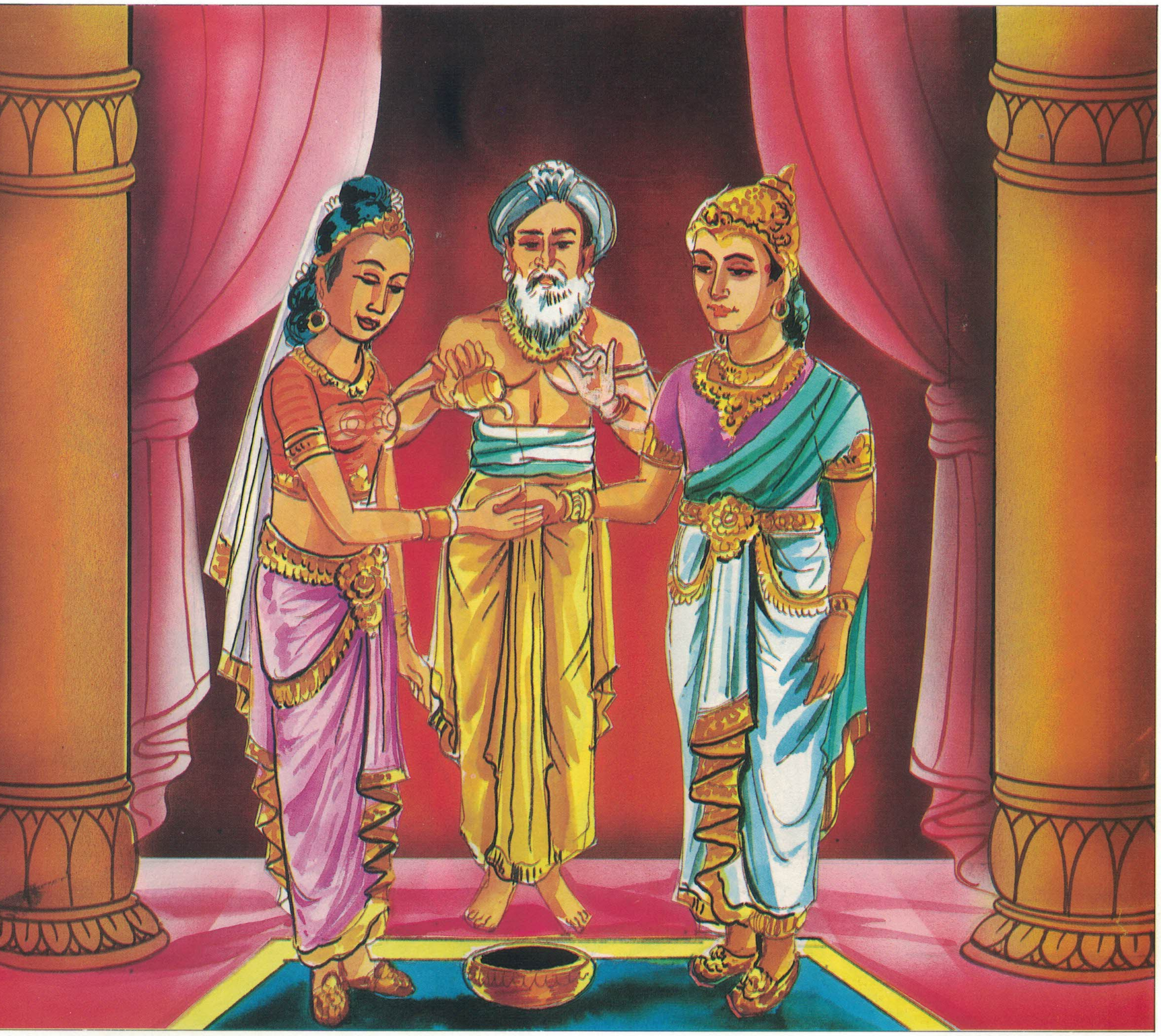


悉达多太子与耶输陀罗公主之婚事已定

比赛结束后，大家都公认悉达多太子是全国最优秀的骑士，并最有资格做耶输陀罗公主的夫婿。而善觉王也很乐意将自己美丽贤慧的女儿嫁给年轻又英勇的悉达多太子。

At the end all were agreed that Prince Siddhartha was the cleverest horseman in the land, and was the best young person to be the husband of Princess Yasodhara. King Suprabuddha too agreed to give his dear daughter in marriage to the courageous Prince.

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达多太子与耶输陀罗公主之婚礼

悉达多太子和耶输陀罗公主的婚礼是举国同庆的一桩大喜事，婚后他们住在净饭王特为他们建的宫殿里。宫里布置得富丽堂皇，让他们能过着舒适，美满和欢乐的生活。净饭王满心欢喜，以为太子从此不再会有出家的念头。

The wedding of Prince Siddhartha and Princess Yasodhara was a joyous occasion for all the people of the land. The newly-weds lived in a Palace especially built for them by King Suddhodana. It was a luxurious Residence, full of all comforts of life. King Suddhodana lived in a relaxed state of mind, convinced that the prince will not renounce the lay life.

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悉达多太子跟前的舞蹈节目

为了不使太子再有出家的心念，净饭王下令不许任何人在太子面前提起悲伤或不愉快的事件。如：年老、病痛、死亡等；服侍太子的随从也得日以继夜不断地表演歌舞，而不能有疲劳的表情。

To prevent the Prince from renouncing the lay life, King Suddhodana decreed that no one should speak in the Prince's hearing about suffering, ageing, illness, disease and death. The employees of the Royal household had been ordered to sing, dance and to perform music constantly and not to appear tired and exhausted in the Prince's presence.

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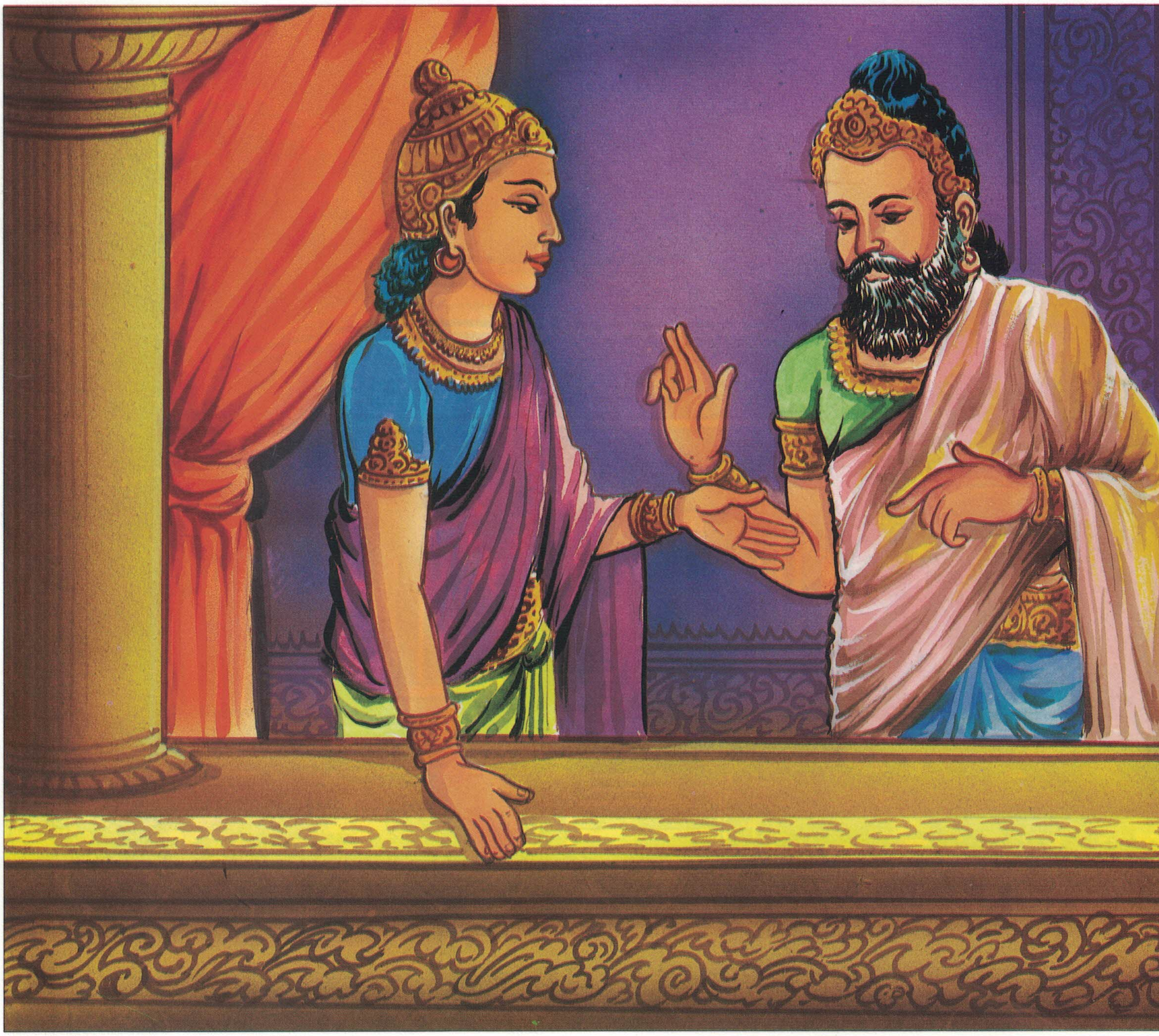


宫里的高墙都是为了保护太子而筑起的

此外，国王又令人把宫殿和花园四周以高墙围起，只有年轻貌美的女子才能进入围墙內。如果有人跌伤，那他就立刻被送出去，到复原了才可回来。围墙的各个出口都有人把守，沒有国王准许，不论什么原因，都不能让太子走出围墙。

King Suddhodana ordered high walls erected around the Palace and to have beautiful parks right round it. Only beautiful young women were allowed to enter the Palace and the gardens. Anyone injured falling off the walls, was to be taken out instantly. He could not enter into the premises again until he was fully recovered. Garden gates were strictly guarded so that the Prince could leave only with the King's permission.

SPONSORED BY KEE HUAT CHOON



悉达多太子盼望看一看外面的世界

淨饭王苦心集虑的安排，尽量把不愉快的事情与太子隔开，可是太子并不如国王所期望的那么快乐。太子十分渴望看一看围墙外的世界和事物。他也想知道贵族以外，一般百姓的生活情况。太子一而再，再而三地请求父王让他去看看墙外的世界，否则他永远都不会快乐。

In spite of all the precautions taken by the King to see that the Prince was perpetually happy, the Prince was not as happy as the King expected Him to be. The Prince was keen to see what was going on outside the Palace walls. The Prince was keen to know about the life of ordinary masses than about the sons and daughters of Kings, Princes and high officials. From time to time He entreated to the King that He can never lead a happy life without knowing what went on in the world outside.

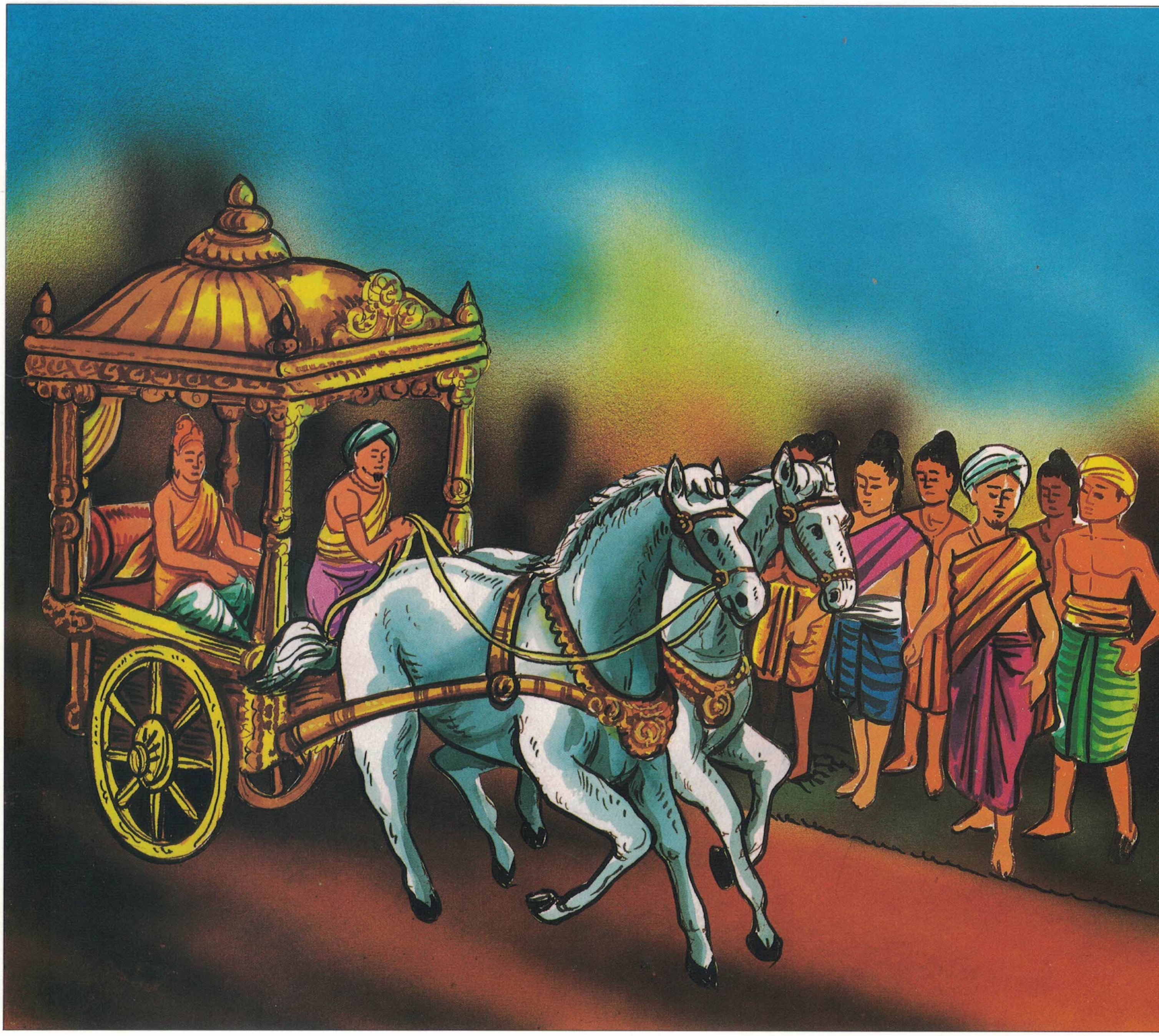
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力太子出游一事的筹备工作

经不起太子再三苦求，净饭王终于答应让太子出游。他下令在太子出游当天，家家戶戶都要把房子清洗，油漆和装饰一番。此外，还禁止工人在路上工作；盲人、病人和老人都要留在家中，直到太子车驾经过为止。

No longer able to disregard the Prince's wish to go out of the Palace occasionally, King Suddhodana allowed His request. The King ordered that when the Prince travels outside the Palace, all houses should be in neat trim and should be gaily decorated with flags and banners. No workers should linger on the road. Blind people, the afflicted, old people and lepers should stay indoors until the Prince has passed.



悉太子出发到逸乐园

当一切办妥之后，悉达多太子乘坐一辆华丽的马车出宫游览。一路上，迎面而过的都是笑容满面的人羣热烈地欢迎他。有些一见到太子就高声欢呼：“太子万岁”。一些则上前向太子的车坐抛撒鲜花。

Everything was ready for the Prince's outing. Prince Siddhartha in a decorated chariot, rode around the City. The Prince observed the people waiting joyously to see Him. The masses gave the Prince an ovation and wished Him long life. The Chariot travelled for some distance on the flowers strewn on the road by the adoring masses.

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…太子看见一个老人

刹时间，一位衣衫褴褛白发苍苍的老人一拐一拐地从一间屋里走出。人们还没来得及阻止他，他已来到路中央。憔悴的脸，干枯的嘴只剩一颗牙，身体伛偻，手拿拐杖一路乞讨，如果乞讨不到食物，就会饿死街头。

Suddenly a grey-haired old man in rags, came out of a house limping, before anyone could stop him. His wrinkled face was marked with moles. Eyes were bereft of sight. He had only one tooth left in his dry mouth. He was hunched and walked about assisted by a stick. He begged for food, weeping and wailing and if he missed his food even one day he would have certainly died of starvation.

SPONSORED BY EE CHIN SIEW & FAMILY



阻止悉达多太子看见老人

街头上的人们见到突然出现的老人，深感不满。国王事先已下令，在太子出游时，禁止老人和病人出现。羣众都立刻上前赶走那老人，阻止他再上前。不过却太迟了，太子已经见到他了。

This was the Prince's first pleasure tour. The people were alarmed by the appearance of this decrepit old man, especially because the King had ordered them to keep away the old people and sick ones. The people tried to send the old man away so that the Prince will not see him. But, it was too late. The Prince had seen him already, by then.

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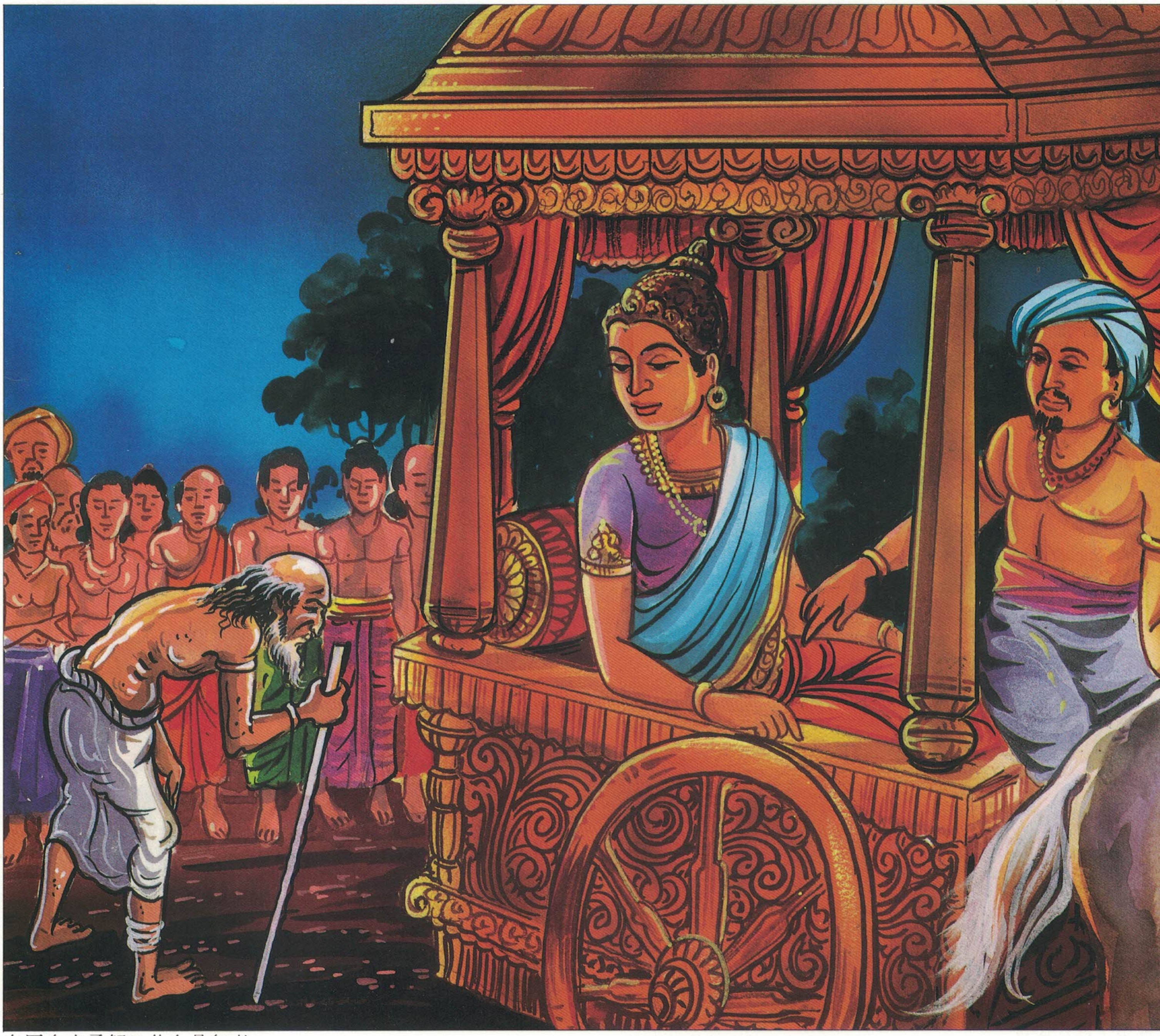


见老人后的惊讶

悉达多太子见到老人，大感惊讶，不知道那是什么，忙问车匿："车匿，那是什么？是人吗？如果是人，那为什么他的背是弯曲的，不象其他的人一样是直的？为什么他颤抖着？他的头发为什么是白的？他的眼睛怎能了？他的牙齿在哪儿？有人生来就是这个样子的吗？车匿，告诉我这是为什么？"

The sight of the old man, surprised the Prince very much. He did not know what kind of person that was. He asked His charioteer, Channa "Channa, whatever is that? A man? If that is a man how did his back become hunched? Why is he shaking and trembling? How has his hair turned grey? What has happened to his eyes? Why is it that he has no teeth? Are some born that way? Channa please explain all this to me."

SPONSORED BY CHEE HUI MIEN & MR CHEE CHANG HAO



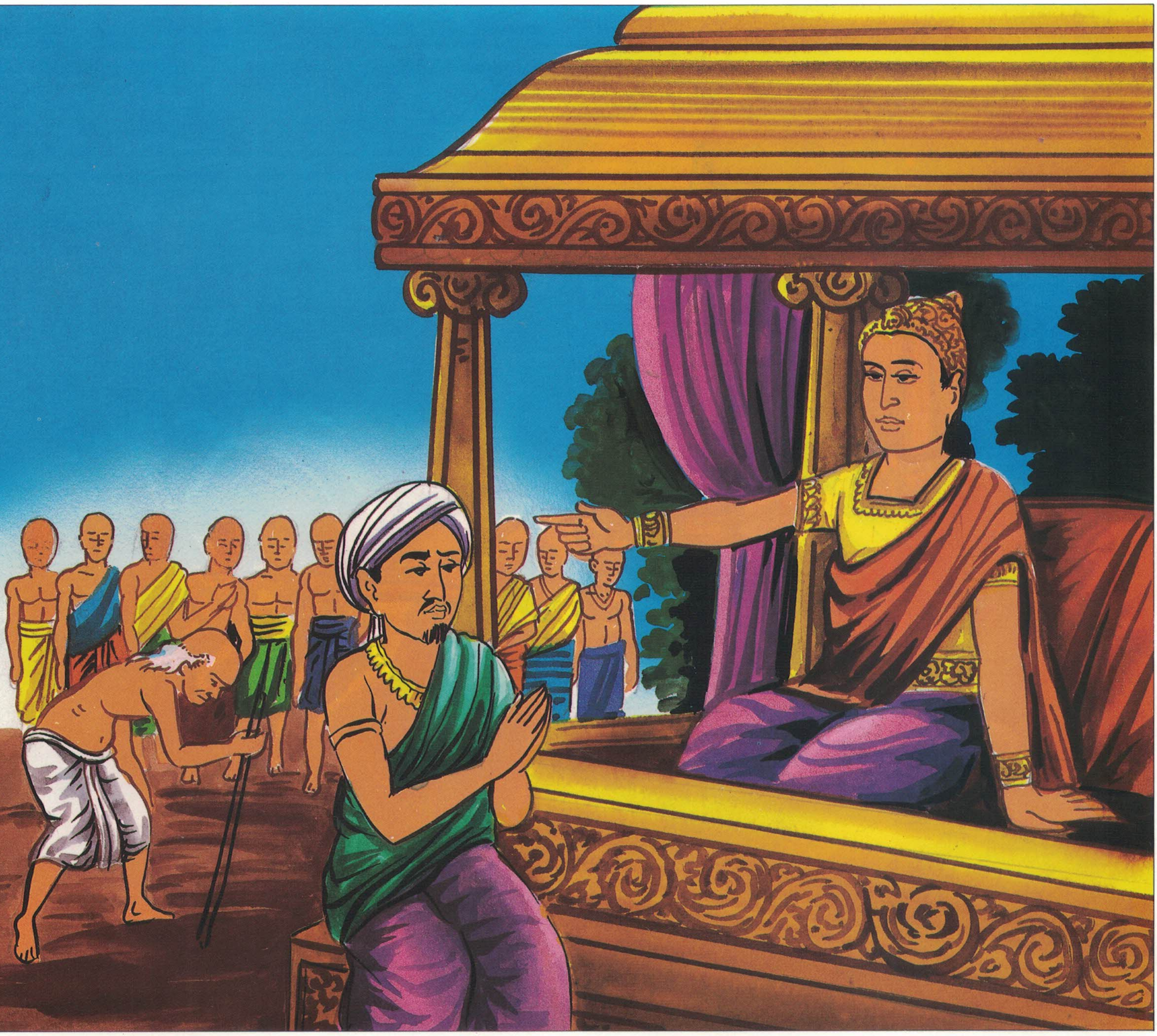
车匿向太子解释什么是年老

车匿说：“这是老人，他并不是一出世就是如此。他到世上来时也象所有的人一样年轻力壮，有乌黑的头发，明亮的眼睛。过了长久的岁月，他的体形就变成这个样子了。殿下，不要为这件事苦恼，那只是老人的事。”“这是什么意思？”太子再问，“你是说这是很平常的，每个人在这个世上生存久了就会变成这样？我从未见过这种情形！”车匿答：“当一个人活了一段长时间，他就会是这个样子的，这是不可避免的。”

Channa answered: "O Lord, this is an old man. He has not been that way. At birth he was similar to other human beings. At first he was a sturdy, strong young man, with black hair. After he lived for a long while his form changed. O Lord,do not trouble yourself about it. .This has to do only with that old man".

"Channa what do you mean by that? Do you imply that it is an ordinary matter?" the Prince continued to question Channa that way. Channa replied: "O Lord do you enquire whether all people are subject to this ageing? When people grow old, they change this way. It cannot be prevented."

SPONSORED BY WU SI LING



匿向太子说明衰老是无可避免的

“车匿，你是说每个人总有一天会是这个样子！你？我？我的父亲？我的妻子？我们总有一天会象这老人一样，没有牙齿，白发苍苍，驼了背，颤抖着，须靠着拐杖行走吗？”
车匿答道：“的确如此。人在世久了，就会象这老人一样，因为‘老’是不能避免的。”

“Channa do you really mean that we all you, I and others become old this way? Is it the same for my Father and my wife?’One day will all of us have to walk about with the aid of a stick, our body bent, without teeth, with the hair grown grey?” “It is indeed so my Lord” Channa replied. “After some time all people become old like this man. No one can prevent it.”

SPONSORED BY G S NEO & FAMILY

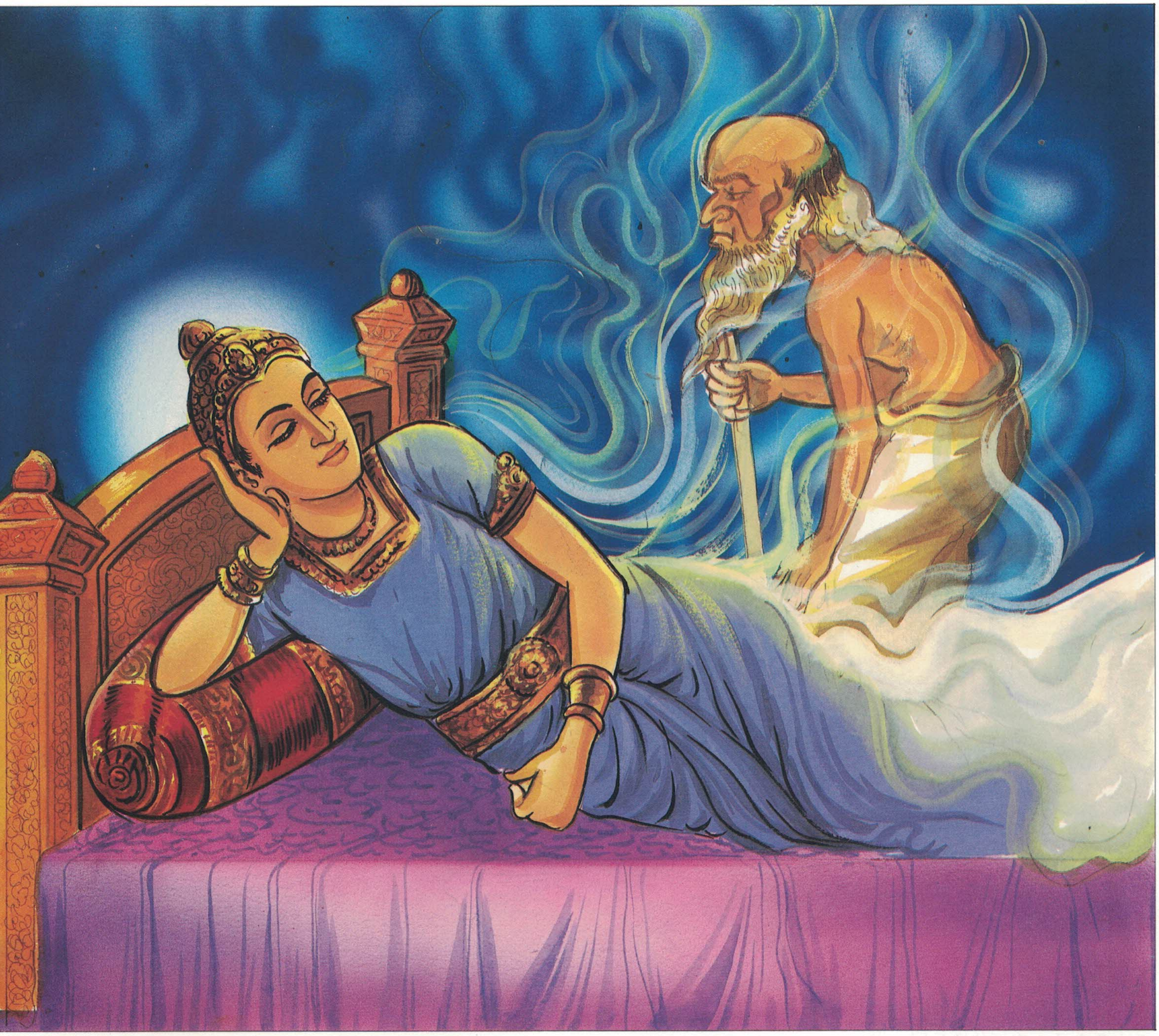


太子折返回宫

悉达多太子立刻下令回宫，因为他再也没有心情游览下去了。他只想一个人独自思索所见到的可怕问题。太子即时警觉他虽贵为太子，是王位继承人，但总有一天，他和至亲的人会失去一切的荣华富贵。不论富有，贫困、有权威、卑贱、幸与不幸的人，都无法逃避“年老”的。

The Prince did not relish the idea of continuing his tour of the City. He asked Channa to turn back and return to the Palace. Prince Siddhartha wanted to be alone to contemplate deeply about this disturbing problem He faced. He realized that though a Crown Prince He and His loyal retinue will all one day be bereft of everything. He will one day lose all his luxuries and comforts, because there was no way in which old age could be prevented. It does not make a difference whether one is rich or poor or powerful. Everybody will face this situation.

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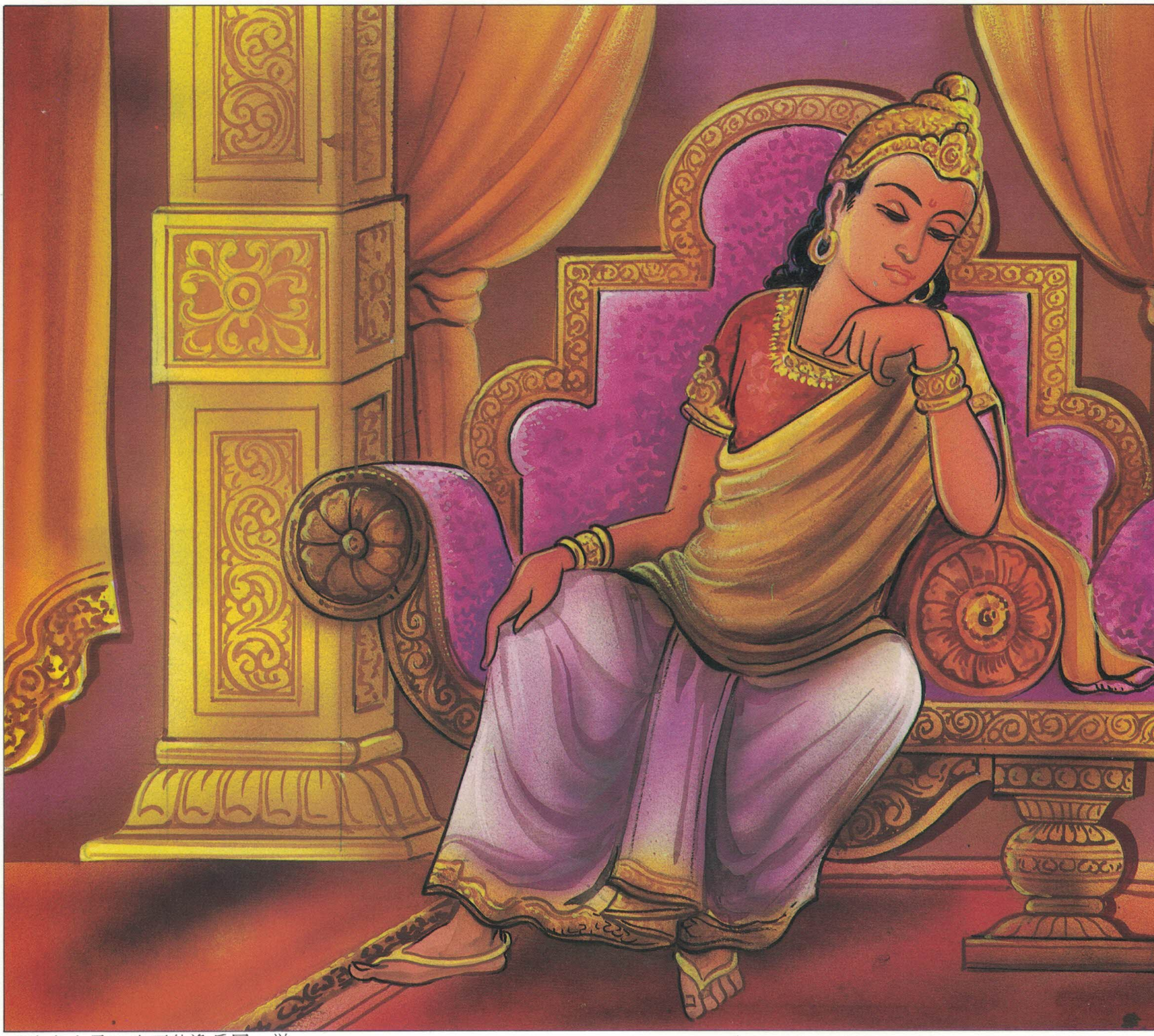


达多太子辗转难眠，回想着当日之所见

当晚悉达多太子睡不着，一想到自己和妻子有一天也会象白天所见的老人一样，越想越心烦。他开始疑惑地思索着："世上可有人为这残酷的老化过程寻找出一个脱离的方法？要是我舍弃一切，一心一意寻讨，是否能找出一个利人利己的方法呢？"

That night Prince Siddhartha could not sleep. When He thought that He and His wife will one day grow old just like the old man He saw, He was quite troubled. He doubted if anyone in the whole world had searched for a way to prevent the suffering of old age, or to prevent old age. If I set aside all else and concentrate only on this, could I find a way to help Myself and others?

SPONSORED BY STAFF OF TAI WAH GARMENTS



悉达多太子决定再往逸乐园一游

有人将那天游览所发生的经过告诉了净饭王。国王非常忧愁，再下令寻求有趣的娱乐供太子消遣。不过象以往一样，太子对什么也没兴趣，只求父王再让他独自出游，不要惊动任何人，他要看看各种各样的日常事物。

Someone informed the King about what happened during the pleasure tour. The King was exceedingly moved by this. The King ordered that ways be found to divert the mind of the Prince from this troubling experience. But all the efforts were of no avail. The Prince was depressed. He asked the King for permission to tour the city unannounced so that He could see all sides of life.

SPONSORED BY SRI LANKA WORKERS OF AZHIMU GARMENTS BRUNEI



达多太子计划着如何得父王恩准再到逸乐园去

国王当然不容许太子的要求，深怕太子再出游会见到平民为生活劳累而萌生出家的念头，就如长老所预言的。但出于对太子的爱和怜悯，国王又勉为其难地答应了。他只希望那些贫苦的情形别让太子看到。

The King was in no mood to permit the Prince to travel outside the Palace. The King suspected that the Prince will see not the courtiers and the elite but the ordinary folk who sweated the whole day. The King was perturbed whether what the old recluse had forecast would actually come to pass. But, because of His love and affection for his Son, he consented to grant Him His wish.

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悉达多太子便服出游

这次悉达多太子乔装为贵族少年由车匿陪伴步行出游，因此，没有人认得出太子。这是太子生平第一次看到城中人民的生活习俗和工作情况，如铁匠鎚制耕犁，镰刀和车轮等。

This time Prince Siddhartha walked on foot. He disguised Himself like the son of an elitist family. Channa who walked behind Him was also unrecognizably disguised. This way the Prince saw for the first time what was taking place in His Kingdom. Many were engaged in various vocations. Blacksmiths made ploughs and knives. They hammered bits of iron into shape to make cart wheels.

SPONSORED BY SRI LANKA WORKERS OF AZHIMU GARMENTS BRUNEI



达多太子观察着街上的情景

沿街都是商店，工匠为妇女们制做各式各样的装饰品、染布店摆满五颜六色的布匹及糕饼店里，人们在买 糕饼。见到这些勤劳的人民，悉达多太子心感欢乐和安慰。

On either side of the road were the shops of rich merchants. Jewellers were making various ornaments for women. Places where clothes were dyed were full of colourful clothes. Bakers sold varieties of sweetmeat to people. The Prince was happy observing the condition of the workers who laboured hard.

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悉达多太子看见一病人全身发抖並痛苦地呻吟着

不过好景不常，令人不愉快的事发生了。当悉达多太子沿路走着时，他忽然听到有人在路边痛苦地呻吟呼救。太子向着那个方向走去，看到一个身体扭曲，眼珠儿转来转去的人，躺在地上痛苦地挣扎着、身体瘦弱得站不起来。

But, suddenly something unpleasant began to happen. When the Prince was walking along leisurely, He suddenly heard a groan as if someone were crying for help. The Prince observed that there was a person lying on the ground. His body was twisted with pain. His body and face were disgustingly pale. Eyes were wide open. Each time he tried to get up he fell back.

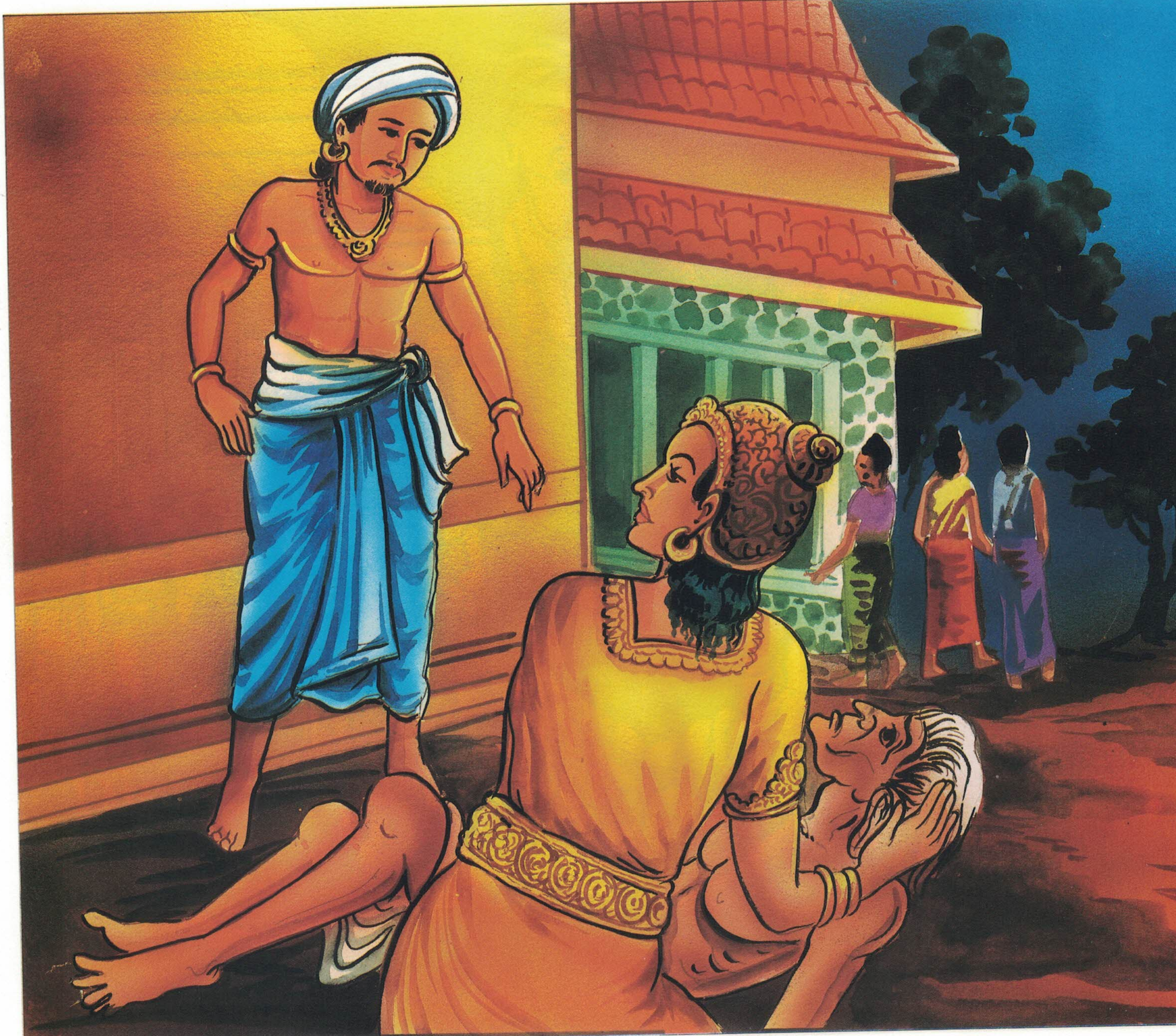


悉达多太子向车匿询及此人为何落得这副模样

慈悲的悉达多太子连忙上前扶他坐起，并让他靠在自己的膝盖上，使他坐得舒服，然后问他为什么这么痛苦，为什么不能站立起来。那人虽然想说，但却连说话的力气也没有。太子问车匿："车匿，告诉我，这男子为么会这样？看！他的呼吸怎么这样呢？为什么他不回答我？"

As he was very kind hearted the Prince got near him and raised him. He kept His head on his knees. He asked him what the cause of his pain was and why he could not get up on his feet. Though he tried the man could not speak. Channa rushed to the Prince: the Prince asked him: "Channa why is this man in this sore state? Please tell me. See how he breathes. Why does he not answer me?"

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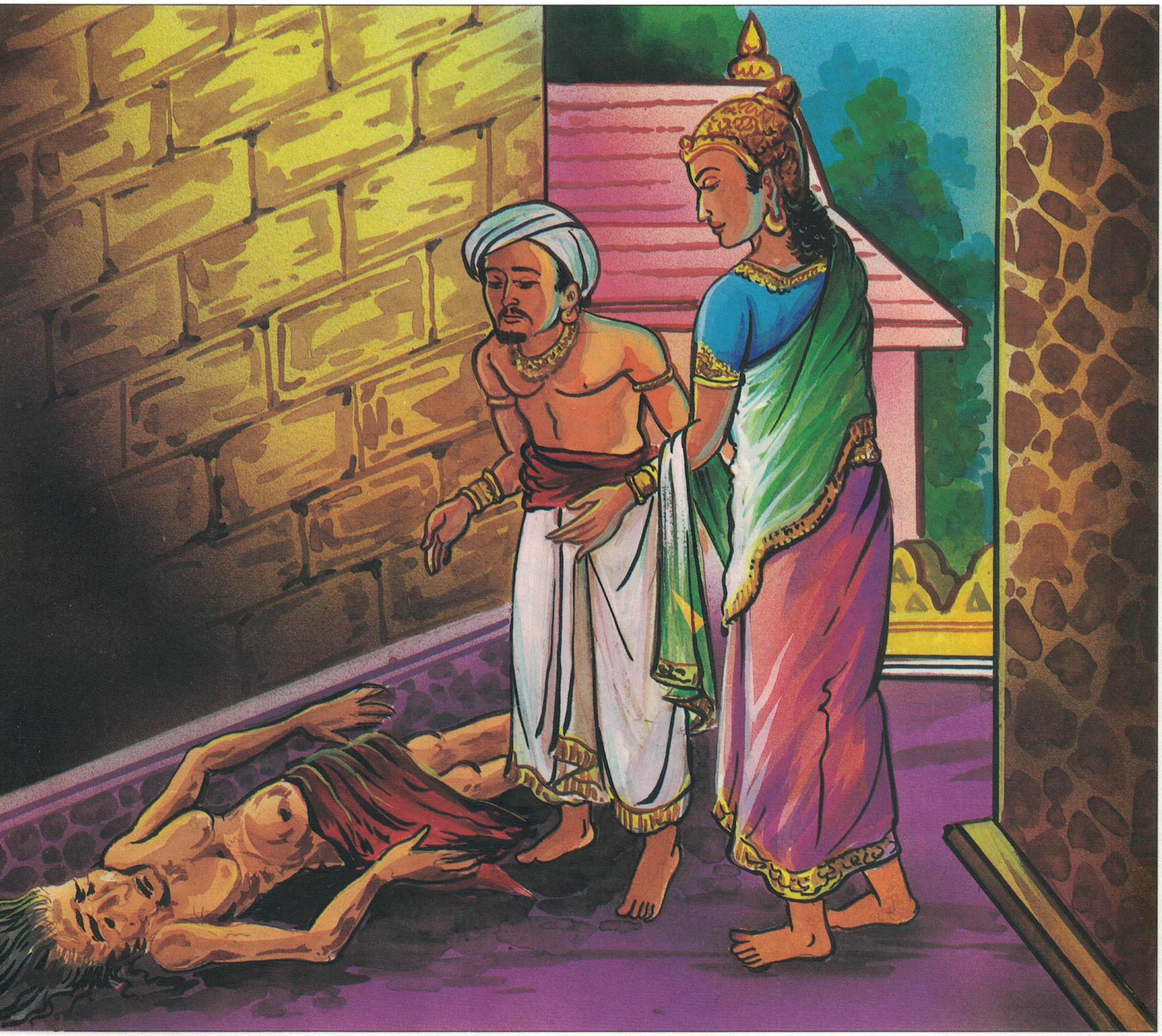
车匿告诉太子那是个病人並劝请太子不要碰他

车匿急忙上前，惊讶地喊：“不能与这人接触，他是个病人！他体内流着病毒，使他呼吸困难。到最后会停止呼吸。”太子问：“每个人都会这样吗？我也会变成这样吗？”车匿答：“谁接触了他就有可能和他一样。太子请放下他，不要动他，因为他体内的病毒会传给你的，到时你就会病得象他一样。”

Channa shouted in alarm. “O Lord please do not touch this man. He is sick. Poison travels through his veins, burning him inside. At the end he will cease breathing.” “Does this happen to others as well? Will this happen to me too” the Prince enquired.

Channa replied thus: “If anyone has close contact with him, he too is likely to suffer this way. Please let him lie down. Please do not touch him because his poison might contaminate you too. Please do not touch him. If you touched him you will get affected like him.”

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达多太子问车匿人为什么会生病

“车匿，除了这病，还有更厉害的病症吗？”“有的，还有很多种病也一样地让人痛苦。”“世上没有人能解救、征服病痛的侵袭吗？那太可怕了！”“这是很平常的，没有人知道他什么时候会病倒，随时随地都会发生的。”“车匿，那是眞的吗？每个人包括我的家族和我都会病吗？”“是的，就连我也会。”

“Channa are there other dire diseases beside this?” “Yes there are many other diseases. They too are equally painful”. “Is there no one who could help these people? Why cannot people conquer disease when afflicted?” “These diseases are common to all. One can fall ill anytime, anywhere. No one knows when one is likely to fall ill.” “Channa, is that true? Do I, other royals and all people fall ill?” “Yes, O Lord I too may get afflicted.”

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车匿解释说每个人都会受病苦的折磨

“既然如此，那人类生存在世上只有恐慌，因为没有人知道他一觉醒来，会不会变得象那人一样。车匿，是那样的吗？”“是的，世上没人知道他什么时候会病、痛苦或死。”“死？那是什么？眞是太奇异了，车匿，死是什么？”“太子，请看那边。”

“If this is how things are in human existence, it is truly frightening, because a person going to bed in the night would not know if he would be a sick person next morning. Isn't that so, Channa?”

“Yes, that is so my Lord. No one on Earth can be sure when he will be afflicted with disease and when suffering and death will come to him.”

“Death?, what's that Channa? This baffles me. What is Death?” “My Lord, please look in that direction.”

SPONSORED BY LIM SOON CHOO



达多太子看见一具置于棺架上的死尸

太子向车匿所指的方向看去，见到一羣人悲伤地哀哭着。人羣中有四个人抬着一个两颊枯瘦，张大着口，既难看又僵硬的人。无论抬的人摇得多大力，多粗鲁，也都不说一句话，当太子见到这羣人，他惊异那羣人为什么哭泣，而被抬着的人为什么不求抬他的人小心点儿？

The Prince looked in the direction pointed out by Channa. The Prince saw a group of people walking along, lamenting and weeping. He saw four people carrying a body placed in a bier. The body was unpleasant. His mouth was agape, cheeks were hollow and the body was lifeless. Those who carried the bier took it along with harsh unconcern. The man lying on the bier did not speak one word. The Prince saw the crowds that followed the bier. The Prince was surprised that those who walked along weeping and lamenting did not instruct those who carried the bier to be more careful with it.

SPONSORED BY JADE WONG



悉达多太子看见一具尸体如何被焚化

走到不远处，人羣停了下来，并把被抬着的人放在一堆木材上，然后点火燃烧。当太子见到这种情景，心感惊异。而那个在火上的人，连火烧到他的头和脚时，还是安然地躺在那儿。太子颤抖地问车匿："那人怎么还睡在那儿让人烧呢？" "那人已经死了，他有脚，但不能再步行，有耳但不能再听到声音，他对任何东西已经没有知觉了，无论是冷、热、火、雪，他已无感觉，他已经死了。

They took the body along, put it on a heap of fire-wood and burnt it. The Prince was startled. Hair on the Prince's body stood erect. The fire enveloped the man's hair and his feet but he continued his silent sleep. With trembling voice the Prince asked: "Why does that sleeping man allow himself to be burnt thus?"

"O Lord, that man is dead. He cannot walk, though he has feet. He does not feel anything. He can feel neither cold nor snow. He is now dead."

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悉达多太子向车匿询问关于死的问题

“死？车匿，这是死吗？我，一个王子也会象那个人一样死吗？我父王、耶输陀罗及所有的人，总有一天也会象那木柴堆上的人一样吗？”“既有生，必有死的一天，这是无可避免的。没有人可以永久地生存下去。人是无法阻止死的来临的。”太子听后，沉默不语，感觉到每个人都被可怖的死笼罩着，无法逃避死亡。

"Dead? Channa so this is death? Will I, the son of the King, die like this man? Will my father, Yasodhara and all the people I know, be placed on a heap of firewood like that man?"

"All living beings will die one day. In no way can it be avoided. No one can live for ever. Human beings cannot avoid Death".

The Prince was silent. He did not utter one word. He realized how frightening was this Death, that can never be avoided and that will ensnare all beings.

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回宫后，悉达多太子静默地沉思

悉达多太子回宫后，在房里坐下沉思当日所见的一切。最终他对自己说："太可怕了，世上每个人总有一天要死，无人能避免。我想一定有方法可躲避，我将尽我所能寻找出一个方法，让父王、耶输陀罗，自己和所有的人，不必再被岁月、病痛和死亡控制。"

He returned to the Palace in silence. He sat in His chamber all alone and contemplated deeply upon what He witnessed. At the end He said to Himself: "It is frightening that all human beings should die one day. It is equally frightening that Death cannot be avoided. There should be some way of avoiding this. I will do whatever I can to discover a way by which I can save my Father, Yasodhara, Myself and all others from old age and from Death. I will strive hard and discover a way".

SPONSORED BY WONG SWEE LENG & LIM SOON CHOO



达多太子看见一位苦行僧

不久后，当太子在园里骑马时，见到一位身穿黃袈裟的修行者。太子注视着他，觉得修行者的心境安宁快乐。太子便问车匿："这人的生活是怎样的？"车匿答："这人是个出家人，为了寻求解脱人世间的痛苦，他舍抉一切，出家修行。"太子听了感到非常高兴。

On another occasion when the Prince was riding horse-back in the Pleasure Park He observed an ascetic in yellow robes. Seeing that he was tranquil and was filled with bliss, the Prince looked at Him attentively. Then He questioned Channa: "What is the life-style of such an ascetic?" Channa replied: "This ascetic has given up lay life and practising virtue, is on a quest to overcome the suffering, that troubles the world". The word ascetic made the Prince happy.

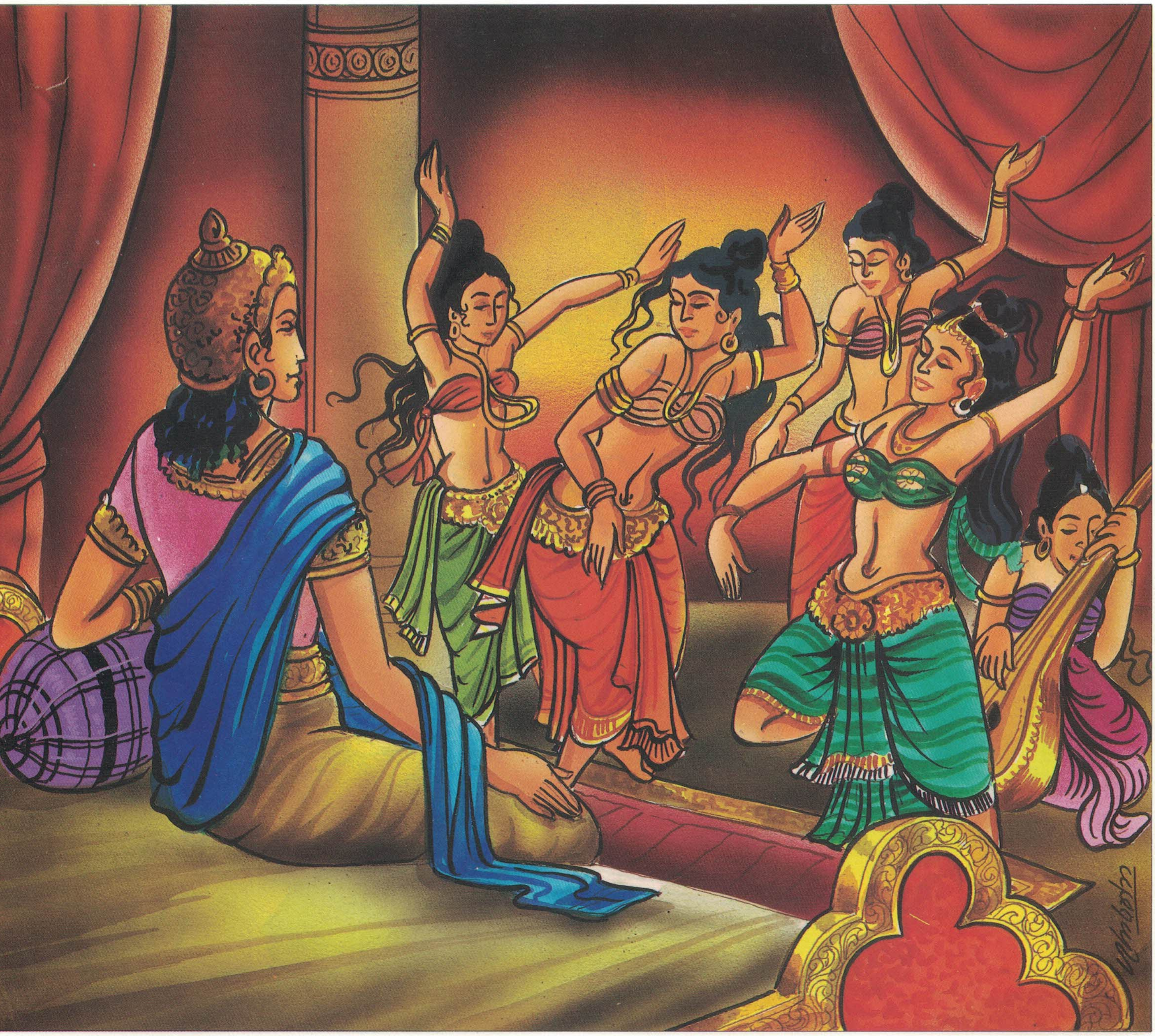


悉达多太子日夜想着苦行僧的形象

那天，太子一整天快乐地在园子里静坐。脑子里所想的是出家的事。这时，有人通知他，他的妃子已为他添了一个美丽可爱的小王子。太子不但没有表示欢乐，反而显得有点儿慌乱，并漫不经心地说："我被圈子套住了！我被圈子套住了！"因为太子这么的感叹，所以他的儿子就命名为"罗睺罗"，意思是"圈子"。

The Prince spent the whole day in the Pleasure Park filled with joy. He was overwhelmed by the idea of being an ascetic. At this moment someone brought the news that Princess Yasodhara had given birth to a comely little Prince. Immersed in thought, the Prince instead of expressing His joy at the news said: "I am caught up in a bondage". Because of this the infant Prince was named 'Rahula'".

SPONSORED BY WELL WISHERS OF MALAYSIA



羣舞妓被雇来分散太子冥思的注意力

自从罗睺罗出世后，大家都察觉到悉达多太子变得很严肃，比以前更爱沉思。净饭王更是担心。在无计可施之下，他找来一支全国最漂亮，最善舞的女舞团，长期居住在太子宫里，以最美妙悦耳的歌舞，不断地表演来诱惑太子，唤醒太子，使太子从而对尘世间的事物再产生兴趣。

It was clear to all in the Palace, that Prince Siddhartha underwent a change from the day the little Prince Rahula was born. He was more tranquil and more contemplative than before. King Suddhodana was greatly troubled by the Prince's behaviour. In order to bring the Prince back to the life of pleasure and gaiety. King Suddhodana made an effort to recruit wise and beautiful Dancing women from all over the country. He made the Dancing women live permanently in the Prince's Palace. These performers were instructed to sing and dance in a manner that would win the Prince's mind. The King expected by this arrangement to see that the Prince took a keen and renewed interest in worldly matters.

SPONSORED BY WELL WISHERS OF BRUNEI

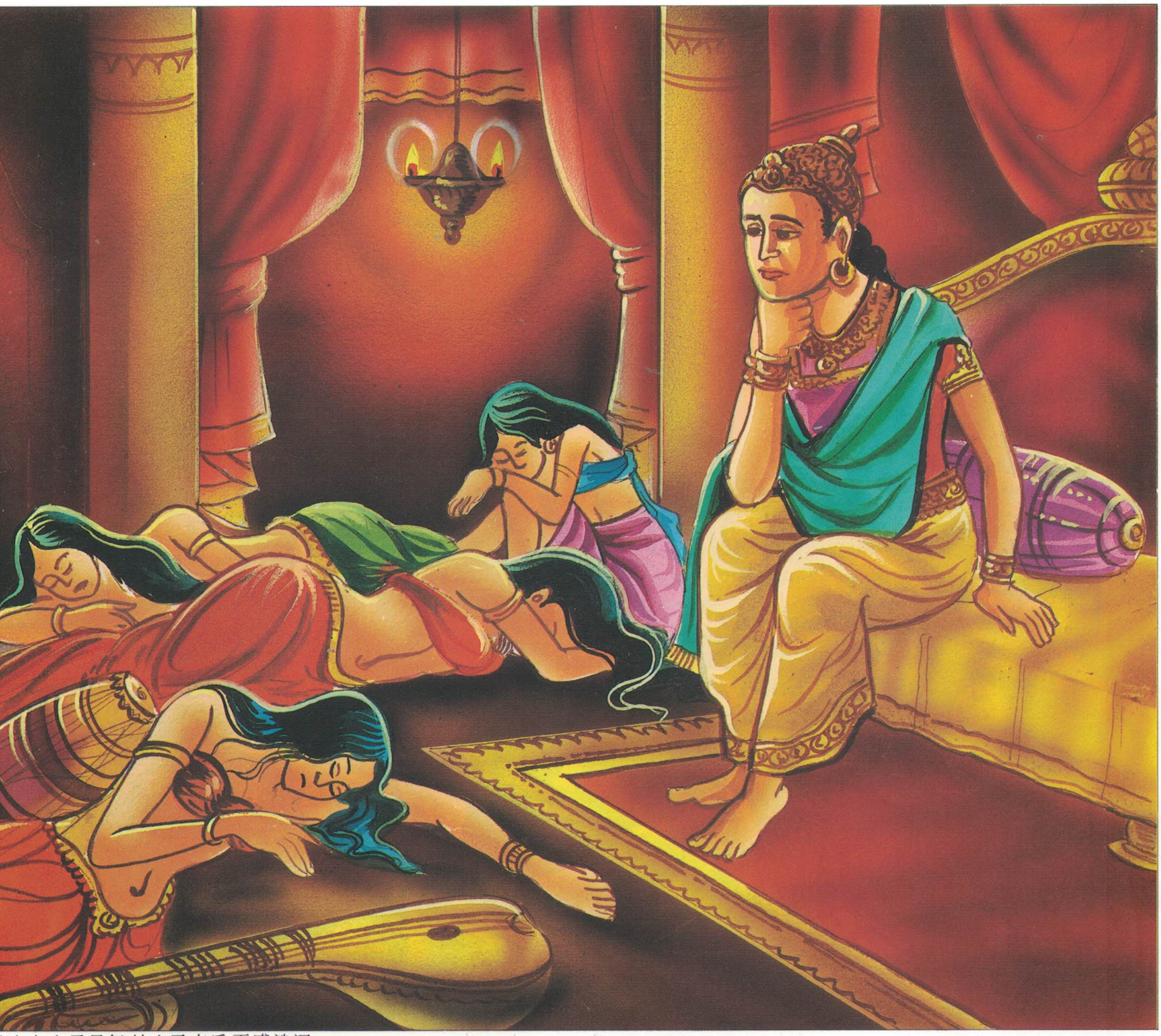


悉达多太子並未被舞妓吸引反而疲倦地睡了

起初太子为了不使父王伤心失望，还勉强欣赏。其实太子对这些美妙悦耳的歌舞，只无心地看了几眼，脑海里想的却是其他的事物。太子想的是一个问题，那就是怎样才能使自己和世上的人完全脱离老、病、死的痛苦。最后，太子疲倦得睡着了，歌舞员才能停止表演休息，待太子醒来时再继续表演。

At first the Prince paid heed to the performances of the dancing women, to make His father happy. But, the Prince paid only scant attention to these because He was pre-occupied with other thoughts. He concentrated on only one question. "How can Himself and all other beings be totally saved from old age and Death?" At last, exhausted He fell asleep. This gave a respite to the Dancing women.

SPONSORED BY WELL WISHERS OF BRUNEI

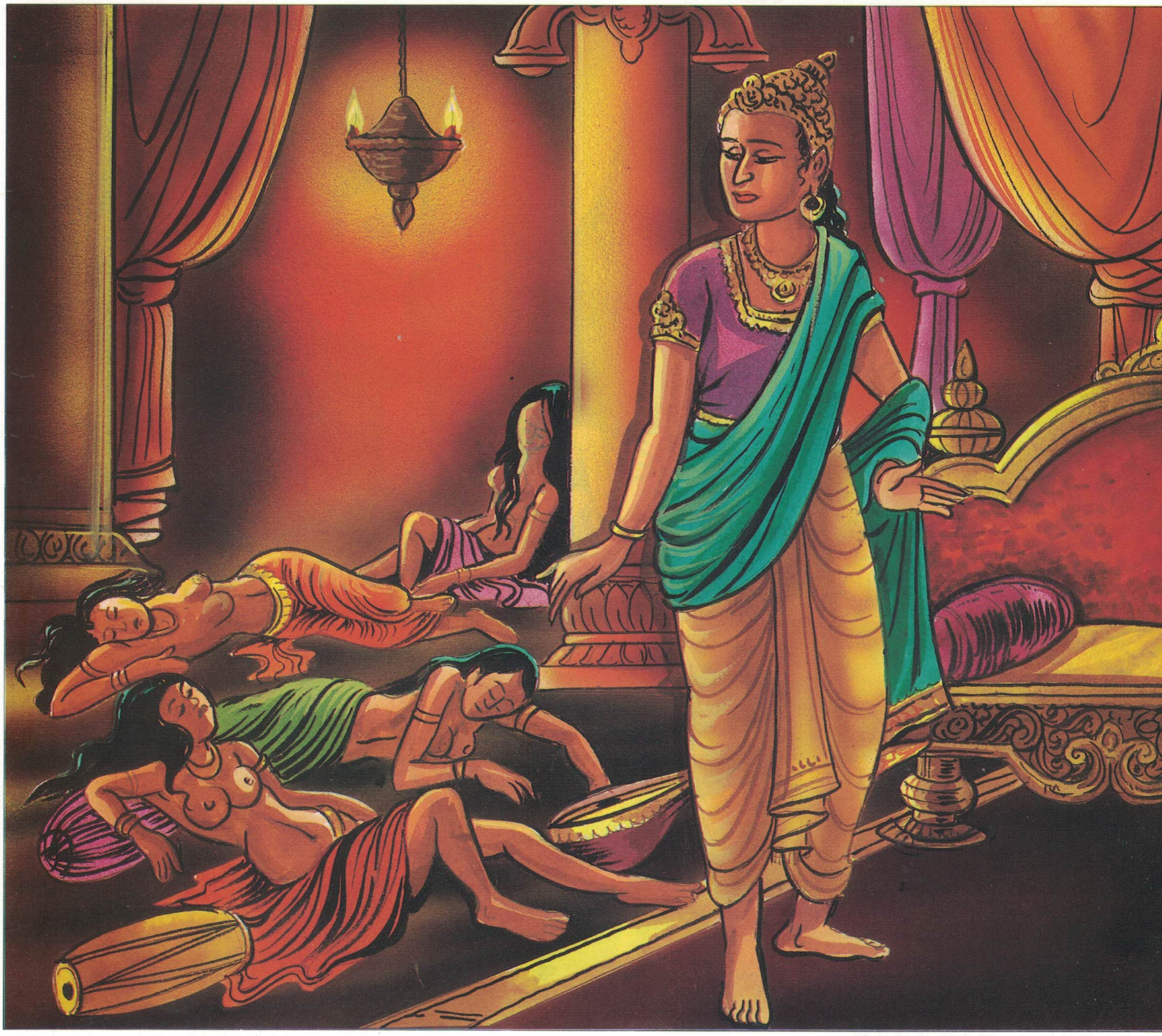


悉达多太子见舞妓之丑态后更感消沉

当太子醒来时见到女歌舞员们的种种难看的睡态，有的象猪张开大口，流出的口水损坏了艳丽的化妆；有的咬牙切齿就如瞋恨鬼般，每个人的睡态让人看了恶心。太子惊异以前所喜欢的女子会变成这个样子。

In a short while the Prince awoke. He saw that the dancing women were asleep, exhausted. They slept with no regard whatsoever for the feelings that would be evoked in those who saw them. They looked unpleasant in their sleep. From the open mouth of some, saliva issued, discolouring their make-up. Some ground their teeth like enraged demons. All of them seemed disgusting. The Prince was surprised that the women He liked so much were transformed this way.

SPONSORED BY WELL WISHERS OF MALAYSIA



悉达多太子决定出家后走出寝宫

太子曾认为美丽可爱的女子，现在变得惨不忍睹，这是太子有生以来，所见的最令他想作呕的事。所以太子下定决心，抛开一切困扰他的事物，离家去寻找眞正的快乐，解除种种痛苦。悉达多太子悄悄地起身，小心翼翼地离开，怕惊醒了那羣女子。然后叫车匿准备他的坐骑犍陟。

The sight of sleeping dancing women, was once a source of pleasure for the Prince. But, now it was exceedingly disgusting. It was one of the most loathesome sights that the Prince had witnessed. He decided to be rid of everything that troubled His mind and to embark upon a quest for truth. He was determined to end all suffering. Prince Siddhartha got up without disturbing the sleeping women and left the bed-chamber. He summoned Channa and ordered him to get horse Kanthaka ready.

SPONSORED BY CHEE YAN TING



离宫前，悉达多太子前往看他的新生子

当车匿去备马时，悉达多太子觉得，在离开之前，应该去见见他的新生儿子。他来到耶输陀罗房里时，见到王子正酣睡在母亲怀里。太子想：如果我把她的手拿开，一定会惊醒她，她一定会阻止我离开。现在我要马上离开，等我找到了真理，再回来见我的儿子和他的母亲。

While Channa was getting the horse the Prince thought that He will take a look at His new-born son. He stepped into the Princess' bed-chamber. The Princess was sleeping with her hand on the infant Prince. Prince Siddhartha thought thus: "If I took her hand away, she will wake up. If she awoke she will prevent my renunciation. But I must leave soon. Once I have realized the absolute Truth I will come back to see the Princess and my son."

SPONSORED BY CHEE YEW CHING



悉达多太子骑着他的马犍陟由车夫车匿护送离宫

在夜深人静的晚上，悉达多太子骑着有灵知的犍陟，由车匿带路，离开了王宫，离开了迦毗罗卫城。走了不远，太子停了下来，在皎洁的月光下，向迦毗罗卫城看了最后一眼，但出走的意志丝毫没有动摇

In that still night Prince Siddhartha left the Palace without awakening anyone. The Prince left the City on the wise horse Kanthaka. Only Channa accompanied them. No one obstructed them. After riding for a while Prince Siddhartha stopped and turned around for a last look at the city of Kapilavastu, bathed in moonlight. But He never wavered in His decision to renounce the worldly life.

SPONSORED BY CHEE YAN SHAN



了阿奴摩河后，他将长发削下成为苦行僧

骑着犍陟，在黎明时分来到阿奴摩河边，悉达多太子下马，脱下华贵的衣服交给车匿，命令他把衣物和犍陟带回宫，转告父王一切。悉达多太子舍国出家，为自己和人类寻求痛苦的解脱时，已经二十九岁。

At dawn, Prince Siddhartha reached the bank of the River Anoma on horse-back. he got off the horse and took off the fine garments he wore. He gave them all to Channa. He asked Channa to take those and the horse Kanthaka back to the city and to hand them over to the King, explaining all that happened. Prince Sīddhartha was twenty nine at that time. He left His Royal family and His Kingdom to become an ascetic solely because He was determined to overcome all the suffering of the whole of mankind.

SPONSORED BY CHEE YAN QI



成为苦行僧后的悉达多太子入王舍城乞食

当车匿带着犍陟离开回宫后，悉达多就在阿奴摩河边的阿耨比耶芒果林住了七天，再往南行，来到频婆娑罗王统治的摩竭陀国的国都王舍城。早晨洗完澡，象其他出家人一样，他进城去托钵。城里人见到这位外貌非凡的出家人，都以最美好的食物供养。

After Channa went back to the City of Kapilavastu with the Prince's garments and His Horse Kanthaka, Prince Siddhartha dwelt upon the bank of Anoma in the mango-grove Anupiya for seven days. From there He travelled South and entered Rajagaha, the capital city of Magadha, the Kingdom of King Bimbisara. In the morning He bathed in the river in the vicinity of the city. He then entered the city to beg for alms as is the practice of other ascetics. Impressed by the personality of Prince Siddhartha, the people of the City offered Him the choicest of foods.

SPONSORED BY WONG SWEE LENG



他走向波陀婆山打算在那里进食

托到食物后，悉达多出王舍城到波陀婆山进食。自从他的第一次托钵后，消息就传开去：有一位外貌庄严，仪态高贵的出家人在王舍城托钵。频婆娑罗王也听闻此事，就派他的王子去探听，从而知道这位出家人是迦毗罗国的继承人，但出家是为了寻找解脱老病死的方法。

After the alms-round, Prince Siddhartha left the City of Rajagaha and went towards the Pandava mountains to take His meals. When the Prince went on His alms round for the first time in the City, the news that an ascetic of impressive personality, noble and elitist in appearance has come to the City, spread around fast. King Bimbisara too heard this and sent his son to enquire into this. He learnt that the ascetic was the Crown Prince of the Kingdom of Kapilavastu and that He has renounced all royal luxuries to embark upon a quest to find out a way of rescuing mankind from the suffering of old age, sickness and death.

SPONSORED BY WONG MOK CHAI

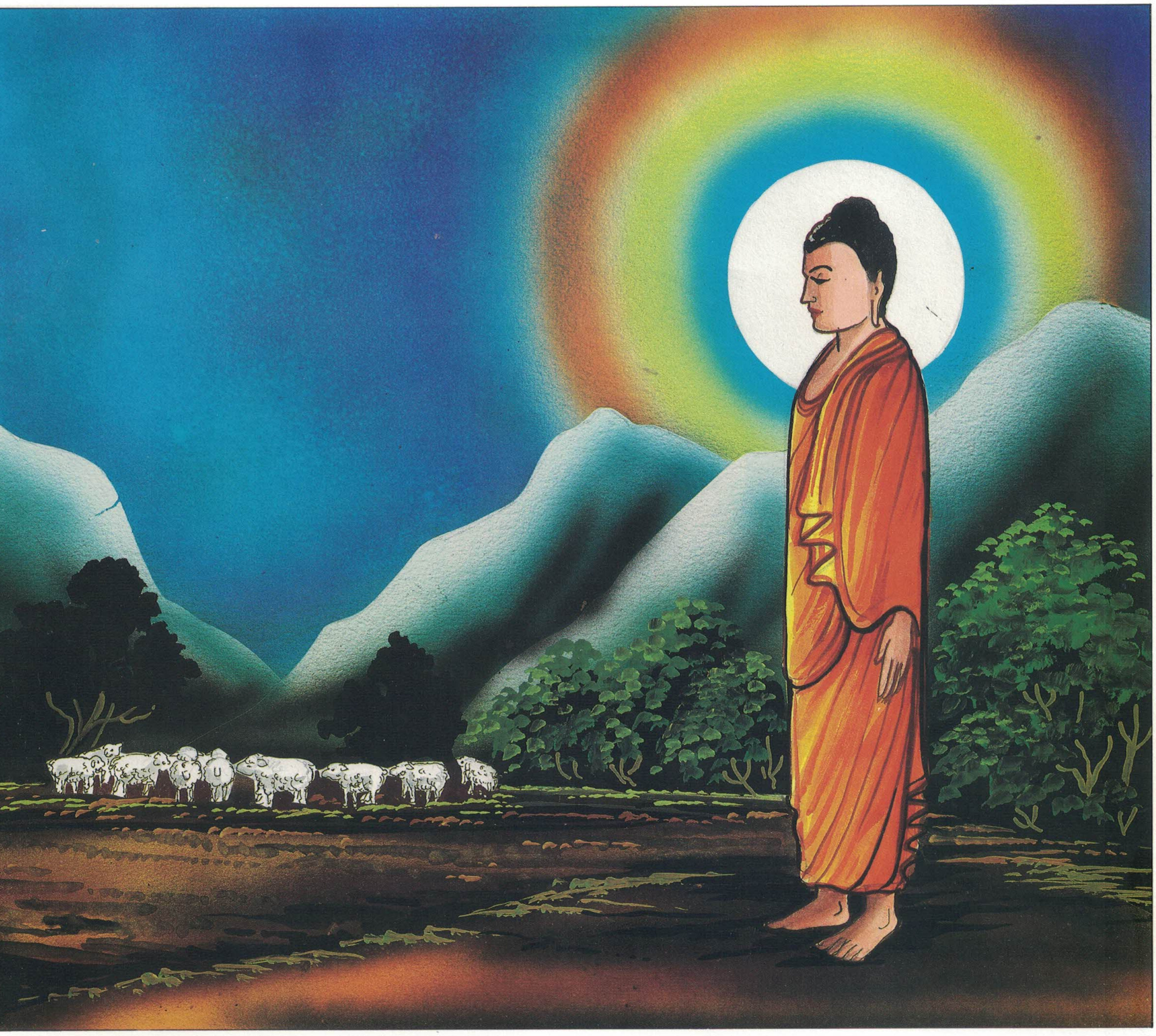


与频婆娑罗王相遇

得知详情后，频婆娑罗王亲自到波陀婆山，请悉达多到城都里去，方便他供养。但悉达多婉辞了国王的美意说："在还没达成目的和心愿之前，我是不会留在一个地方的。"因此频婆娑罗王与悉达多有了一个协定，就是当他达到目的，得正觉时，先来王舍城度化他和他的国民。

Hearing this King Bimbisara visited Prince Siddhartha at Pandava mountain and invited the Prince to dwell in his capital city, promising to provide all the Prince's requisites. Prince Siddhartha courteously refused the offer and said: "I cannot reside in one place permanently until I fulfil my purpose and wish." King Bimbisara got the Prince to promise that once He has fulfilled His purpose of attaining Enlightement, He will visit the city of Rajagaha to advise King Bimbisara and his subjects.

SPONSORED BY YU GUEK SOONG



…波陀婆山途中，悉达多行者看见一只小绵羊

一天，当悉达多离开王舍城，向住有很多修行者的山麓前进时，看到山腰间弥漫着尘土，羣兽赶路之声四起。走近时，见到一大羣可怜绵羊和山羊正被赶往城里。后面一只腿受了伤，还流着血的小绵羊正挣扎着赶上羊羣。悉达多注意其母亲时不时转过头，以怜悯的眼神无助地望着儿子。

One day Prince Siddhartha the ascetic, left the city of Rajagaha to go to the foot-hills of the mountains where many ascetics and sages dwelt. He saw herds of sheep and goats in a cloud of dust. They were being helplessly driven towards the city. Prince Siddhartha saw a limping lamb painfully straying from the main herd. The lamb was bleeding from an injury to its leg. The Prince was filled with great compassion towards the lamb and its mother ewe, looking piteously at its young one.

SPONSORED BY PEK BEE ENG

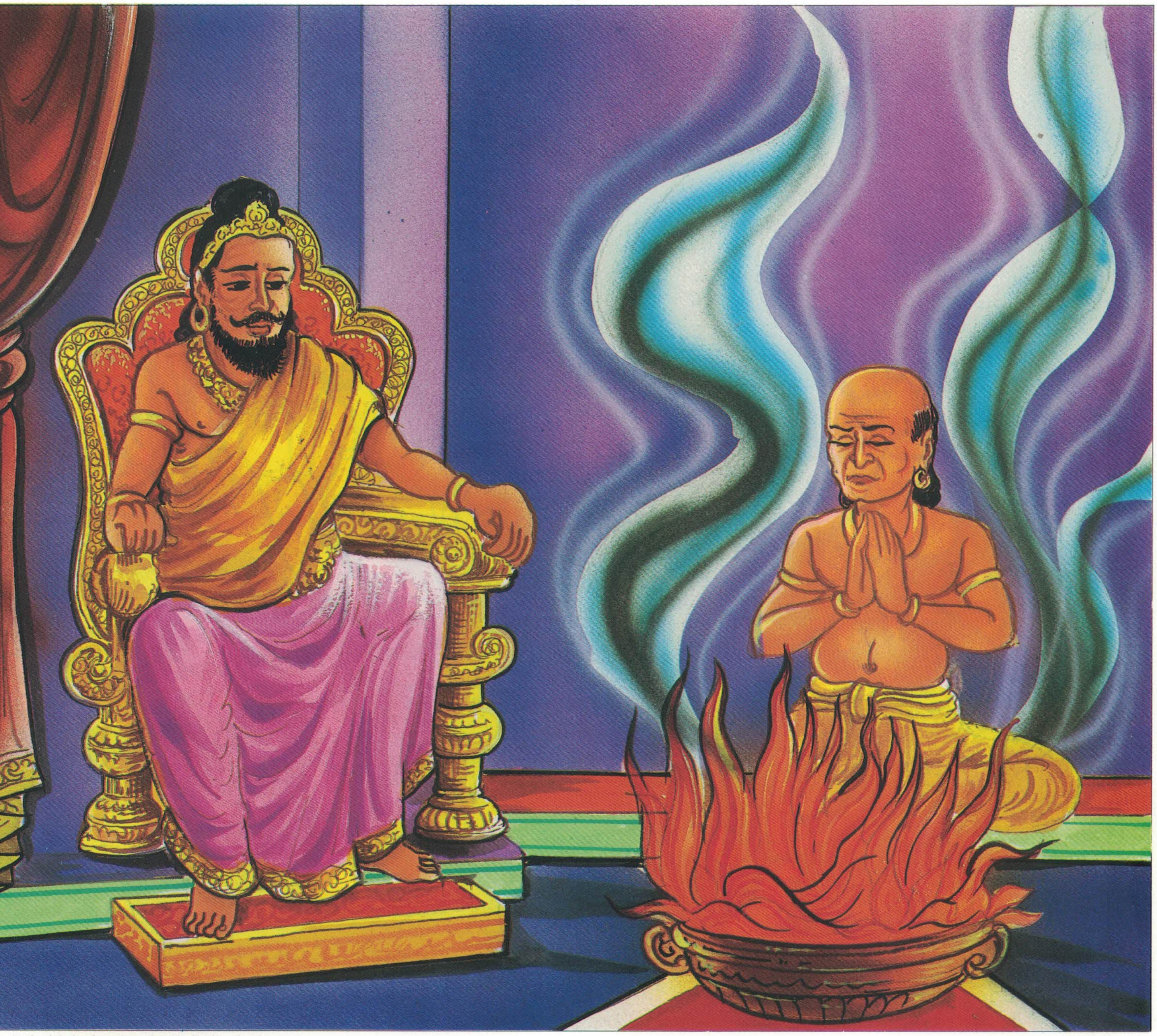


悉达多行者将小绵羊抱起

于是，悉达多上前抱起受伤的小绵羊，一边怜惜地抚摸它，一边跟在后头。当他看到牧羊人，他问道："你们要把羊羣赶往哪里？它们应该是在晚上才被赶回的，为什么在这中午时候就赶它们？"牧羊人答道："我们是奉了国王的命令，在中午时分赶一百只羊到城里去参加盛大的祭典的。"

Prince Siddhartha took the lamb into His arms and walked behind the herd, caressing it. When He met the shepherds He asked them: "Where do you take these sheep? Generally it is in the evening that they are herded. Why do you herd them during Day-time?" The shepherds replied, "The King performs a gigantic sacrifice today. We have been asked to provide a hundred goats and a hundred sheep during daytime." Prince Siddhartha the ascetic said: "I will come along with you." He carried the lamb to the city.

SPONSORED BY PUTI BUDDHIST TEMPLE



悉达多行者来到举行动物祭典的地方

悉达多跟着羊羣来到城都，向王宫走去，来到祭典场。国王和一羣祭火的外道道士正面对着祭坛上的一团火，为那羣将被屠宰的可怜羊羣诵经。当祭司举刀要砍第一只羊的头时，悉达多连忙上前阻止。

Prince Siddhartha the ascetic reached the City behind the herd. From there He went to the Palace, where the sacrifice was being performed. On the altar a huge bonfire was burning. King's Priests who offered homage to Fire God were chanting religious prayers getting ready to kill the sheep for the sacrifice. When the leading Priest raised the sword to kill the first sheep, ascetic Siddhartha stepped in and stopped him.

SPONSORED BY PUTI BUDDHIST TEMPLE



悉达多行者指出动物祭典的错处

悉达多以庄严的态度劝阻祭司和信徒们的行动。並对频婆娑罗王说："大王，别让这些拜祭者屠杀这些无辜的生命！"后对那羣拜祭者说："生命是不可思议的，一旦被毁灭，就不能再复回。"悉达多也对那些观礼的羣众说："一切有生命的动物就象人类一样，贪生怕死，我们又何必残酷地加害这些善良的生命呢？生、老、病、死自然会夺走它们可贵的性命。。

Authoritatively, ascetic Siddhartha intervened and prevented the unkind act of the Fire Priest. Ascetic Siddhartha asked the participants to stop this ceremony. The Ascetic addressed King Bimbisara thus: "O King, please do not allow these harmless animals to be sacrificed to propitiate the Fire God. Life is inexpressibly precious. Those who take it must understand that a life once destroyed cannot be regained." Ascetic Siddhartha addressed those who had come to witness the ceremony: "All beings love their lives just as human beings. Why do human beings treat these animals so cruelly? By nature, birth, old age, sickness and death affect their lives."

SPONSORED BY PUTI BUDDHIST TEMPLE



也解释为何以动物为祭品是不对的

悉达多继续道："如果人期望得到慈悲，那他就得表现出仁慈之心。根据因果报应的定律，杀害生命的人，也要偿还恶业而被杀害。总之，要将来有快乐的生活，我们就不该残害生命。谁种下忧愁痛苦的因，就会得到同样的后果。"

Ascetic Siddhartha continued His address: "If people expect to get love and sympathy, they in turn should show love and sympathy towards others. Accrding to the Law of Cause and Effect, Death comes to those who kill others. In short, if we wish future happiness we should not treat any being cruelly in any way. If a person were to give sorrow and pain of mind, to others, he too will certainly reap them."



频婆娑罗王恳请悉达多行者常住王舍城内

悉达多平和地，以慈悲、坚定和文雅的态度与国王和王舍城的祭火道的信徒和人民说话，使每个人都改变了来意。频婆娑罗王又再次邀请悉达多留下，教导他的人民慈悲和爱护动物等善法。悉达多谢绝了国王的盛意，因为他还没达到证悟解脱之道的希望。他辞别后再续程。

The way, Ascetic Siddhartha addressed His words to the worshippers of the Fire-God was characterized by calmness, courtesy and compassion. He transformed totally the thoughts and attitudes of the King and the worshippers of the Fire-God. The King entreated the Ascetic to remain in His Kingdom. But Ascetic Siddhartha declined as He has not being able to attain Enlightenment, which was His sole aim.

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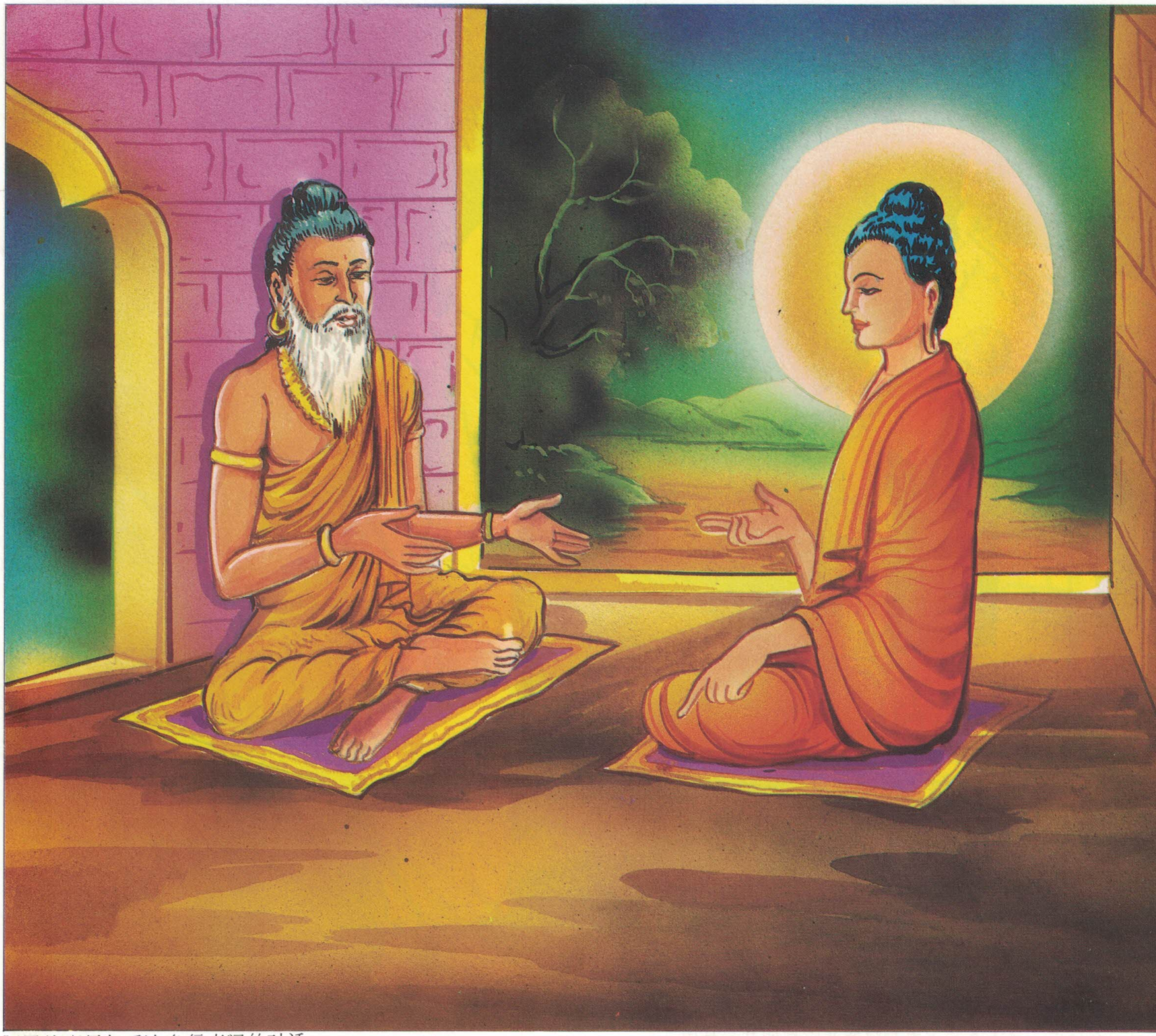


离开王舍城后，悉达多行者来到阿罗兰宗师的苦行林内

离开了王舍城，悉达多向当时对一切学说最有心得的宗师阿罗蓝的修行处走去。悉达多向阿罗蓝请教学习，进度迅速，很快地，他所知所行都和老师一样，成为最有德行、最多能的弟子，使阿罗蓝大感欣慰。

From Rajagaha, Ascetic Siddhartha travelled to the hermitage of Sage Alara-Kalama. Alara-Kalama was a well-known Sage who taught a variety of subjects. Ascetic Siddhartha dwelt in His hermitage and studied under him with keen interest. In a short while He was on a par in knowledge with Sage Alara-Kalama. The Sage was extremely happy about His disciple's attainments.

SPONSORED BY RANJAN DE SILVA
IN LOVING MEMORY OF LATE MR G M DE SILVA & DR T H I DE SILVA



阿罗兰宗师与悉达多行者间的对话

一天，阿罗蓝对悉达多说："我所知的你也知，也能和我一样地传授学说，我们已经没有什么不同了，请你留下来帮我教导弟子。"悉达多问："老师没有什么可传授给我了吗？您不能教我脱离生老病死吗？"阿罗蓝没回答，因为他所知的都已经全教给悉达多了。

One day, Sage Alara-Kalama addressed Ascetic Siddhartha thus "You now know everything I am aware of. You can teach as efficiently as I, therefore stay with me and assist me to instruct the disciples." Ascetic Siddhartha questioned Him thus: "Have you anything else to teach me? Could you not tell me a way to overcome old age, sickness and death?" The Sage remained silent, because he had taught Him all he knew.

SPONSORED BY ROBERT ANG CHEE SOONG & FAMILY
IN LOVING MEMORY OF DEPARTED ONES



达多行者从阿罗兰宗师处找不到解脱的答案后离开该苦行林

阿罗蓝所教的是修习禅定使心寂静入定，对四周的一切事物有无所处定之感。由于这些都不是最根本的，所以不能满足悉达多，也不能解答他对生老病死的问题，因此悉达多辞别了阿罗蓝，再寻找一个更有学识的老师。

Sage Alara-Kalama, instructed Ascetic Siddhartha mainly in Meditation. It was the technique to keep the mind tranquil. But this was not final wisdom or ultimate knowledge. Ascetic Siddhartha was not satisfied with that knowledge only, because it did not provide an answer to the question that had troubled Him for a long time. In consequence, He left Sage Alara-Kalama in search of a Teacher who possessed higher wisdom.

SPONSORED BY ROWLAND, PATRICIA, GLADYS, VIVIAN, SYRIL, LESLIE & PAMELA
IN LOVING MEMORY OF LATE GLEN LAXMAN JAYAWARDANA



悉达多行者到郁陀罗迦宗师处

后来，悉达多寻到最具有道德和学问的郁陀罗迦並向他学习，实习至其学问与老师相等。郁陀罗迦非常喜欢天资过人的悉达多，所以邀请他留下帮他教授弟子。

He heard of a Sage called Uddakaramaputra. He was older, wiser and was known to possess deep insights. He went to Him and studied under Him with great devotion. Soon He achieved the same level of knowledge as the Sage. Sage Uddakaramaputra, requested Ascetic Siddhartha to remain in His hermitage, assisting Him to teach His disciples.

SPONSORED BY S H SENARATNA
IN LOVING MEMORY OF LATE MR MENDIS SENARATNA & MRS ROSLIN PEIRIS



…他对郁陀罗迦的教理感到失望

郁陀罗迦教悉达多以寂静的心对一切事物得非想非非想处定。虽然已到这样的境界，但还是无法解决生老病死的问题，所以悉达多又告别了郁陀罗迦。这次他不再到处寻师学习，而是独自以智慧与毅力寻找眞理。

Ascetic Siddhartha was not totally satisfied with the teachings of Sage Uddakaramaputra. He taught Him the discipline of keeping the mind totally still, devoid of thoughts. He too could not give Ascetic Siddhartha a solution to the riddles of old age, sickness and death, which were the unceasing problems of life. Ascetic Siddhartha left Him, determined to achieve Enlightenment through self-effort and without seeking the assistance of others.

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IN LOVING MEMORY OF LATE SPH DE SILVA



当时的苦行僧把自残当做是解脱的方法

当时的印度象今日的印度一样，有很多修士出家苦修，他们挨饥受饿，折磨身躯，认为这样就能生天永远享乐。他们也相信，这世受越多苦，来世就越快乐。所以他们以种种严酷的方法苦修。

In those day too, just as today, there were all kinds of ascetics given to severe austerities. Some believed that they will be born in Heaven after Death if they fasted and suffered physical mortification. Their belief was that they could enjoy comforts and happiness during the next birth in proportion to the suffering they underwent during the present life-time. This was the reason for their severe austerities.

SPONSORED BY SAM SAMARASINGHE & FAMILY
IN LOVING MEMORY OF LATE MR DLA SAMARASINGHE



有些以绝食为修持

有些吃得很少甚至不吃，以至身体瘦弱；有些一脚独立；有些长久地竖起一只手指向天，以至血液不流通而使手臂干枯残废；有些紧握双手永不放开，以至指甲刺入手撑穿过手背；有些睡在插满芒刺或铁钉的板上等。

Some had been reduced to skin and bone, because they had refrained from taking food. Some stood on one foot. Some kept one hand raised until blood stopped flowing into it and the limb became weak. Some had kept their hands clasped together for so long, that nails had grown extremely long. Some slept on nail-beds.

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悉达多行者来到优楼频螺村

悉达多曾用多种方法苦修。他想："只要增强苦修的程度，一定能达到正觉。"因此他到摩竭陀国的优楼频螺村找一处幽静的地方住下，以各种严竣的方法苦修。

Ascetic Siddhartha too resolved to practice such austerities; that, he thought, was the sure path to Enlightenment. On His way to Magadha He arrived in Uruvela. There He saw a tranquil spot on the banks of a river. He thought that if He dwelt there, He would be able to go for alms in the neighbouring village of Senani. He made up His mind to practise special austerities at that place.

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这里，五位苦行僧：憍陈如、跋提、婆师波、摩诃男及阿说示前来跟随悉达多行者

当时，有五位头陀（意即苦行僧）：憍陈如、跋提、婆师波、摩诃男、阿说示跟随悉达多到优楼频螺村，侍奉在侧。他们相信以悉达多的勤苦修行，一定能得正果，並把觉悟的眞理授予他们。

At that time, the five Ascetics Kondanna, Vappa, Bhaddiya, Mahanama and Assaji arrived in Uruvela, in search of Ascetic Siddhartha. These five Ascetics believed firmly that Ascetic Siddhartha, practising austerities with such devotion and earnestness, will finally attain Enlightenment and will in turn teach them The Way.

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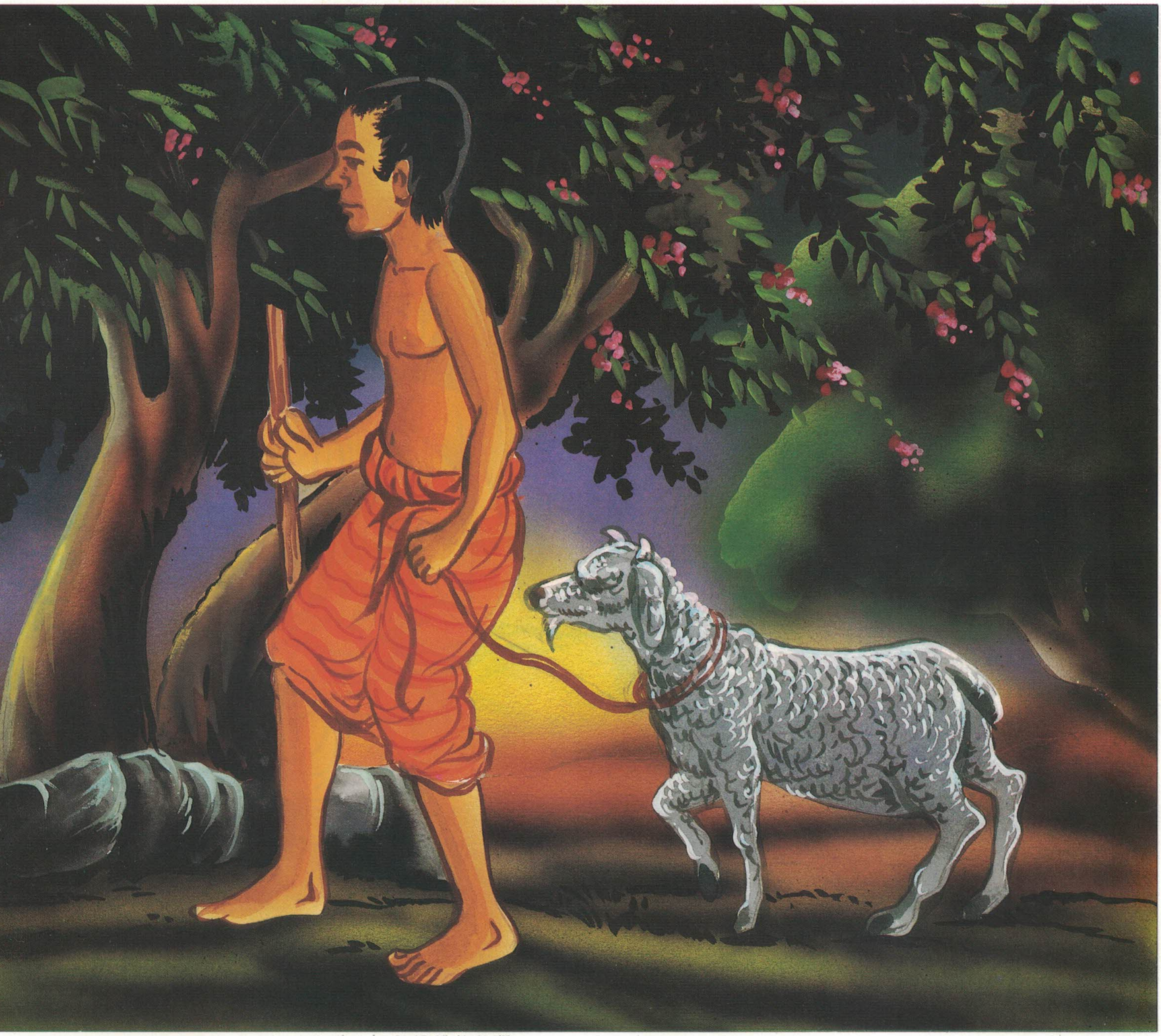


悉达多行者因绝食而饥饿过度，昏死过去

悉达多用各种严竣的方法苦修后，逐渐减少食量至完全不吃，身体虽消瘦干枯，四肢无力，但他的毅力丝毫不变。有一天他却因过度衰弱而晕倒，幸好有一名牧童赶羊羣经过瞧见，他猜想这位圣者一定是因绝食，过度饥饿而昏死过去。

Ascetic Siddhartha practised austerities and progressed to the stage of totally refraining from food. He became so emaciated that the bones of His body became visible. But, He continued with His resolve. One day, when He was meditating, He fainted due to extreme exhaustion. All the neighbours knew that this noble Ascetic had fasted for several days. Therefore, a young goat-herd thought that the Ascetic was dying.

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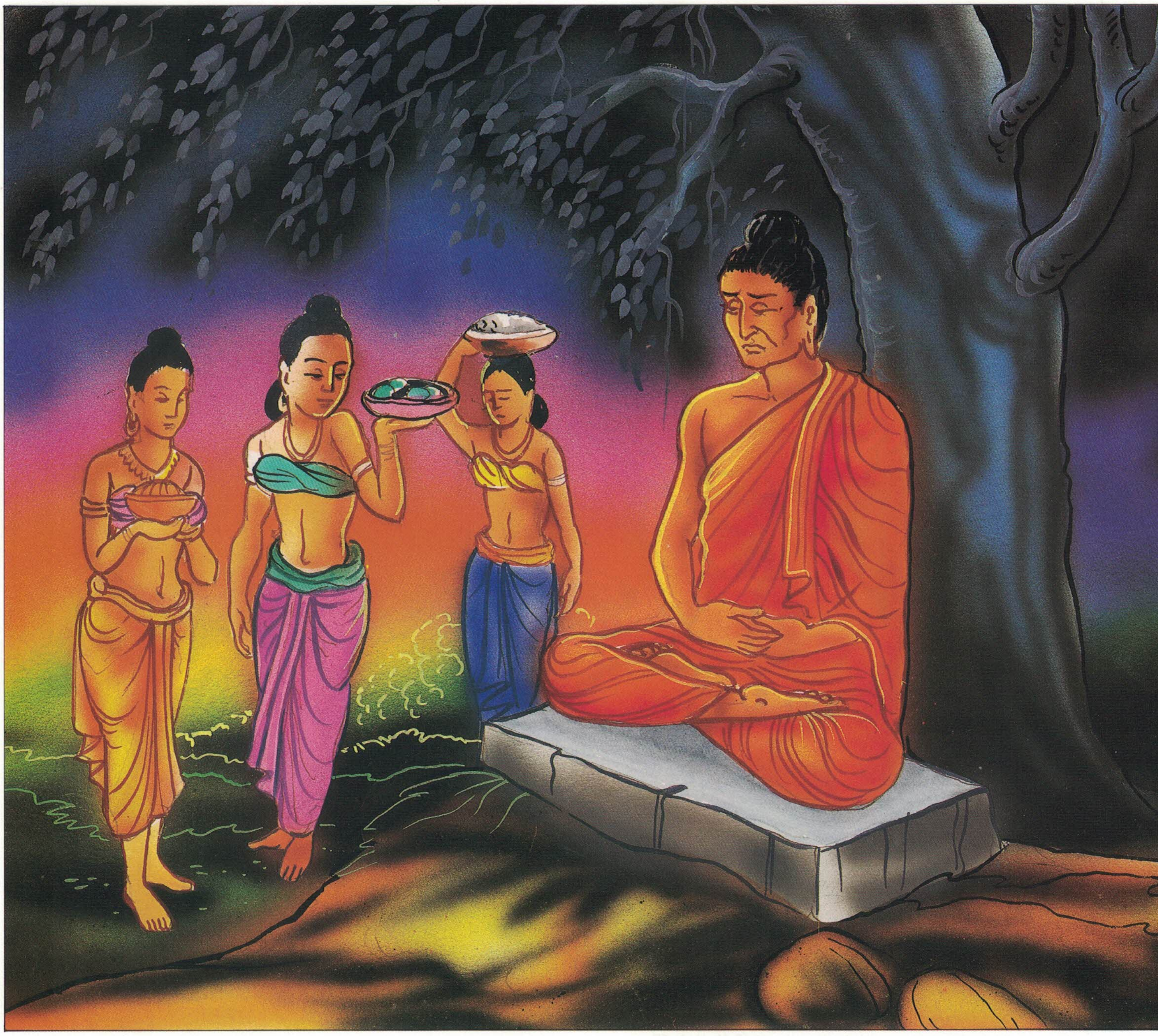


达多行者体力不支昏过去时，一位牧羊人以羊奶将他救醒

所以，牧羊童从羊羣中牵出一只母羊到悉达多身旁，挤出羊奶喂他喝，使他恢复知觉。悉达多苏醒后，精神好多了，他开始思考：“什么原因会晕倒？什么原因又觉得好点儿？”最后，他断定那是牧羊童供给的羊奶，让他觉得好点儿，否则，恐怕还未得正果，他便气绝了。

He pulled along a she goat to the fainted Ascetic and gave Him goat's milk to drink. The Ascetic came to, and started thinking about what happened to Him. The Ascetic concluded that had this young goat-herd not given Him milk in time, He would have died without attaining Enlightenment.

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悉达多行者聆听一羣少女的歌声

牧羊童得到悉达多的祝福后，兴奋地离开。而悉达多继续冥思苦索。黄昏时分，一羣女子唱着歌经过。她们唱道："当琴弦太松的时候，琴发不出声音。太紧的时候，弘就断了。不松不紧的琴弦，才能发出美妙悦耳的声调。"

The goat-herd was extremely happy that he was able to help the virtuous Ascetic, he held in such high esteem. Ascetic Siddhartha, continued His meditation at the foot of a tree. In the evening He heard a group of girls returning home, singing. "When the strings of the violin are loose, its notes are sour. When the strings are over-tightened they break. The violin provides pleasant music when the strings are neither loose nor over-tight".

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人歌曲中得到启示后，悉达多行者放弃拘泥形式的苦行

悉达多听了歌后，心想：我把自己的生命弦绑得太紧，万一在还未达正觉前就气绝身亡，那过去的苦行就白费了。折磨自己的身躯去寻求眞理，确实不得法。所以他放弃了苦行，只从內在方面发展智慧寻求正觉。自此，悉达多每天清晨都到乡间托钵。

He had over-tightened the strings of His life, Ascetic Siddhartha thought. He thought thus: "If I died before I attained Enlightenment all these austerities are in vain. Self-mortification is not the right path to the Absolute Truth". Therefore He decided to give up austerities and to continue the search for truth with sustained courage. From then on, the Ascetic went out on His alms round every morning.

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五个苦行僧因此而离开他

悉达多恢复了健康身体与在宫廷时一样强健。虽然悉达多很明白通过苦行以求正觉，就如用沙搓成绳子一样不可能， 可是五头陀却不是这么想。 他们还是坚持只有苦行才能求得正觉。当悉达多放弃苦行，他们以为他已失去了修道的念头，所以一起离开他，到鹿野苑去。

Due to this, Ascetic Siddhartha, recovered His normal health. His complexion was once again of golden hue, as in the days when He lived in the Palace. Seeking Enlightenment through austerities, He thought was as vain an effort as attempting to weave a rope out of sand. But, the five Ascetics misunderstood this. They stil held the view that austerities were the only path to Englightenment. When Ascetic Siddhartha gave up austerities and started taking food in the normal way the five Ascetics thought Him greedy and left Him.

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闍妲以牛奶糜粥供养行者

一天清晨，村里一名女子苏闍妲为还愿而煮了牛奶糜粥来供养悉达多。供养后她说：“祝您成功地达成愿望，就如我成功地达成我的愿望一样。”悉达多吃了之后，觉得对身心的助益很大。

One morning a Princess named Sujatha, from a neighbouring village cooked some delicious milk-rice and took it to the Ascetic Siddhartha. She said, "Just as my wish was fulfilled, may your wish too get fulfilled".

Princess Sujatha had vowed that if she had a child, she would offer alms to Ascetic Siddhartha.

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悉达多行者在尼连禅河沐浴

那天悉达多在尼连禅河洗完澡后，在河边的一棵娑罗树下静坐，希望在夜深人静的夜晚证得正觉。黃昏时，悉达多离开了娑罗树，向一棵菩提树走去。在途中他遇到了担草人苏谛耶以一束芒草供养。到了菩提树下，悉达多将芒草铺在地上，然后，面向东方，坐在芒草上冥想。

The same day, Ascetic Siddhartha, went to River Neranjana for a bath. After the bath, He sat at the foot of a Sala tree, and since there was no one around, set about meditating with the intention of attaining Enlightenment during that still night. But He left the Sala tree, and went over to the foot of a large Bodhi Tree as the fitting place for meditation. He prepared a seat spreading the 'Kusa' grass He had received from Brahmin Sotthiya and sat on it facing the East.

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悉达多行者于菩提树下誓成正觉

悉达多坐下后，便发愿说："就算血汗体枯，要是得不到使自己和人类脱离生死轮回的方法，我将不从这座位起来。"

Seated at the foot of the Bo tree, Ascetic Siddhartha resolved thus: "Even if all my flesh and blood were to dry up, leaving behind only skin and bone, I will not rise from this seat until I discover for myself and for mankind a way of final liberation from the suffering of birth, decay and death".

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悉达多行者在菩提树下静坐

从那时起，悉达多集中意志，提高心念，挣脱一切世俗的困扰，专心一意地寻找眞理。他问："一切痛苦因何而起？要如何才能挣脱一切痛苦？"当时的悉达多只有三十五岁，过去在宫中的生活情形，仍不断在脑海里涌现。

From then on He concentrated His mind on ridding the mind of all ills that issue from Nature and of the illusory pleasure of the past. These thoughts occurred to Him. "How do all these sufferings arise? How can we free ourselves from these sufferings?". As Ascetic Siddhartha was still a young man of 35, He still remembered the luxuries and comforts provided by His father when He was in the Palace.

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悉达多行者虽面临考验却仍能保持内心的平静

种种魔影也出现，力诱悉达多回想过去的欢乐，使他生起回宫的欲念。但是，由于事先立下的誓愿，使他勇猛地抵抗着。最后，他成功地驱散了一切的扰乱与妄念，平静而安宁地入定。

Demons of defilement tried to draw His attention to some other matters. They were active persuading Him to remember the sensual pleasures He enjoyed in the Palace and making Him desire those. But through determination He was able to remain without being tempted. At the end all illusory thoughts that obstructed Him were driven away. His mind was as tranquil as the water in a pond on a day when the air is still. His mind went into deep meditation.

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悉达多行者证至禅定后既能忆起前世的事迹

在寂静的定中，悉达多以心念观察，寻找生命的本源，从而得“宿命智”而知过去的生世。再深一层探求而得“天眼智”，得知一切众生的生来死去，都是由各人所造的业决定的。有的人生活好是因为造了善业，而人生活得不好则是因为造了恶业。

Ascetic Siddhartha attempted to seek the beginning of life. He acquired the power to recall the past births. With more effort, He was able to obtain the divine eye that revealed the future of all beings. He realized that the cycle of births and deaths occurred due to an individual's Karma, because of good deeds done during the present birth, some can have a better life during the next birth. Sins committed during this birth will make one suffer exceedingly during the next birth.

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悉达多行者证悟了四圣谛：苦谛、集谛、灭谛及道谛

最后，他观察到人与一切众生，在这世间轮廻是由于愚痴、爱恋虚幻无常的欢乐。要脱离这轮廻就得完全破灭一切贪欲。悉达多又得到了「漏尽智」解脱了一切烦恼，知道一切痛苦的生起与解脱，证得正觉。释迦乔达摩悉达多在尼连禅河岸的大菩提下，证得无上正觉且成佛是在毗舍佉月十五日的黎明时分。当时佛陀已经是三十五岁了。

Finally He realized, that the cause of the endless round of birth, death and rebirth in the ocean of Sansara is ignorance and the craving for the ever-changing, illusory comforts. There is a way of escape for those who desire release from Sansara: that is the total eradication of craving. Ascetic Siddhartha realized that He has attained Enlightenment by discovering the Cause of Suffering and the way to end suffering. This was the great event that occurred at the dawn of Vesak Full-moon Day. Ascetic Siddhartha of the Sakya Clan attained Enlightenment at the foot of the Bodhi Tree at Gaya, at the age of 35. From then on the World received a bright Lamp.

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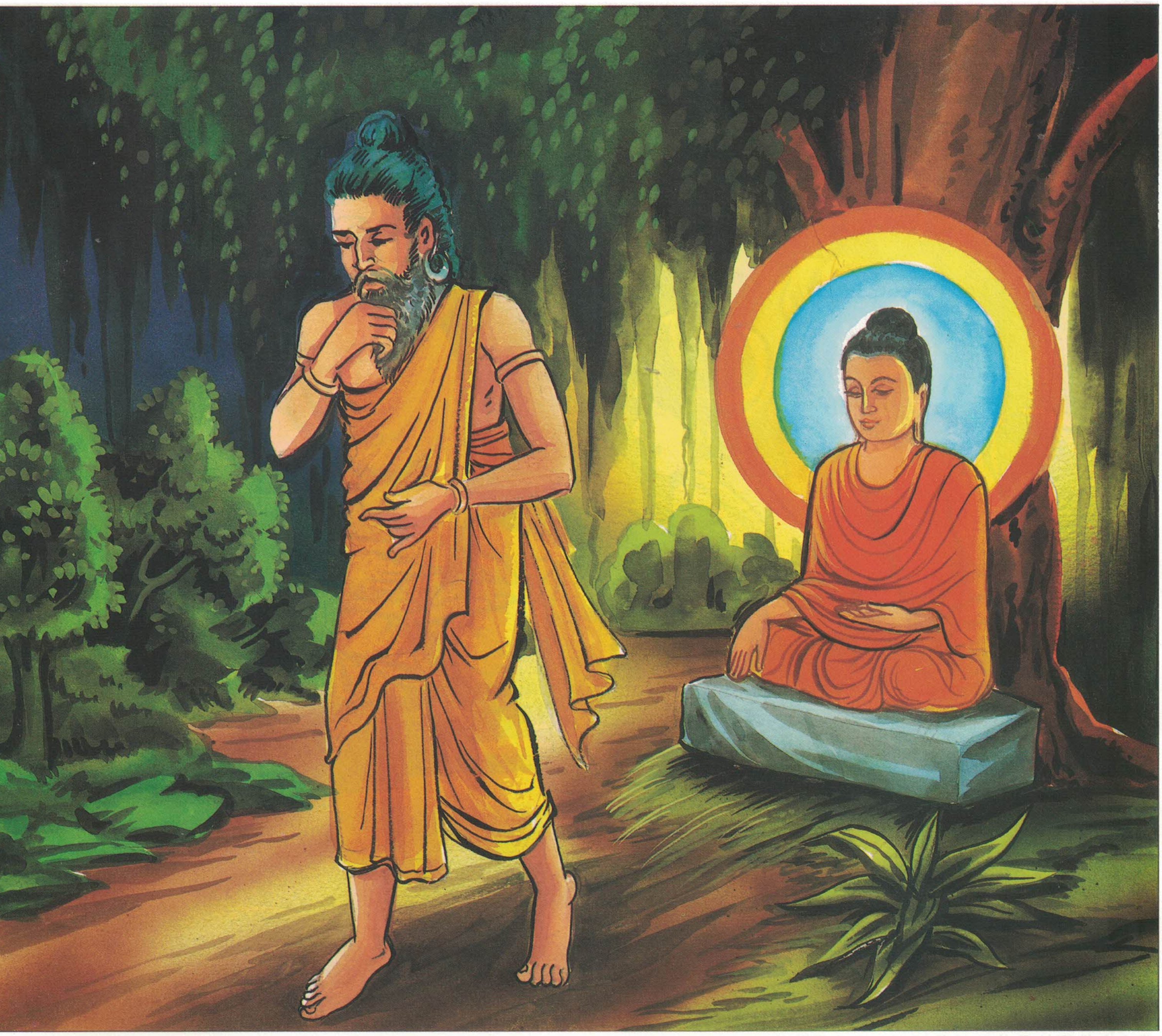


一名婆罗门僧来到佛陀的面前

证得正果后，佛陀在大菩提下满心欢喜地享受涅槃之乐时，有一个婆罗门走来，问安后问道："瞿昙！要做个眞正的婆罗门与崇高的人要具备什么道德？"

The Enlightened One dwelt savouring the Bliss of Nibbana. Later on when He was at the foot of a Banyan Tree, a certain Brahmin approached Him, and saluting Him courteously asked Him: "O Gotama, what are the qualities and virtues necessary for a person to be a true Brahman?"

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IN LOVING MEMORY OF LATE MR. K.L. SUNIL SANTHA &
MR. K.A. JAYALATH PATHMASIRI



佛陀解释“婆罗门”的意义

佛陀并不介意那婆罗门傲慢无礼地直称他的名，而不尊称他为「佛陀」或「世尊」。佛陀答：“眞正的婆罗门，得舍弃罪恶、傲慢，态度要谨愼清白，要博学多闻和修习梵行。他的品行也要比常人优异，才称得上是个婆罗门。”那婆罗门听后，自言道：“这沙门瞿昙看透了我的心！这沙门瞿昙看透了我的心！”

Disregarding the discourtesy of addressing Him by the clan-name, the Englightened One replied him thus: “A true Brahmin must shun sin and pride. He must be far-sighted, pure and highly educated. He must lead a pure life. His way of life must be different from that of the ordinary folk, deserving to be addressed as Brahman”. The Brahmin left Him saying to himself that “Ascetic Gotama can really see through my mind”.

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商人多婆富涉及他的兄弟婆利迦来到佛陀处

几天后，当佛陀在毕钵罗树下静坐时，有两名商人多婆富涉和婆利迦经过，见到佛陀庄严平静地坐着，正享受着无穷的涅槃乐。他们以美食供养佛陀，被佛陀的言谈举止所感染而求佛陀收他们为弟子。他们就是佛陀的首两位在家弟子。

One day, when the Buddha was resting under a Pipphali tree, two merchants went past that spot. Impressed by His tranquility and the inner peace He exuded, they offered the Buddha delicious food, very respectfuly. They begged the Buddha to accept them as His disciples. The two merchants were Tapassu and Bhalluka. These were the first devotees of the Buddha.

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陀决定将觉悟到的眞理传授予世人

过了一段时间，佛陀开始计划自己应该做的事。佛陀想：“我所悟到的佛法是深奥难懂的，一般私欲重的人，几乎不能接受。”过后慈悲和富有智慧的佛陀认为：“有些人私欲烦恼少或许能接受佛法，就如莲花升出水面吸取阳光一样。我不应该把光辉灿烂的眞理，静静地藏起，应该到处去宣扬，让人们也能得到眞理。”就此佛陀下定决心弘扬佛法。

At first the Buddha thought that the Truths He realized are too difficult for most people to understand. But later on He decided that He should preach His Doctrine in a manner that could be realized by all.

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IN LOVING MEMORY OF LATE PARENTS, RELATIVES & FRIENDS



佛陀到波罗奈城附近的鹿野苑初转法轮

决定后佛陀又想："应该先度谁？这人要喜欢听佛法和了解得快。"起初佛陀想到他的两位老师阿罗蓝和郁陀罗迦。但很不幸的，他们都去世了。后来佛陀想到曾经在优楼螺村跟随他苦修的五头陀。当他知道他们在波罗奈城的鹿野苑时，就起程去找他们。

He thought of a person who should hear His Doctrine first. His first Teacher, Alara-Kalama came into His mind. In a trice He knew that he was dead. His second Teacher Uddakarama too was dead by them. Next the five-fold Ascetics, who followed Him when He was at Uruvela, came into His mind. Being aware that they resided at Migadaya, near Benares, the Buddha went to see them, leaving Uruvela.

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鹿野苑內五苦行僧的决定

在鹿野苑，当五头陀见到佛陀从远处走来时说："看！沙门瞿昙正朝向这里走来，他已放弃苦行，是个贪欲的人。等他来了，不要跟他谈话，不要欢迎他，也不要接他的衣钵。我们只准备一个垫座，如果他要就让他坐，要不就让他站着。谁会迎接象他这样意志薄弱的人。"

Seeing the Buddha in the distance, the five Ascetics had a discussion. "There, Ascetic Gotama is heading this way. He gave up austerities and became greedy of food. We will not talk to Him when He comes here. We will not salute Him and will not treat Him as guest. We will only give Him a seat. Let Him sit or stand as He wishes. Who wants to be courteous to a fickle person?"

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IN LOVING MEMORY OF LATE PARENTS, RELATIVES & FRIENDS



五苦行僧见到佛陀时迎接佛陀的态度

但是，当佛陀走近时五头陀看到佛陀并不象他们所想象的，而是庄严崇高，富有灿烂光芒，他们都大感惊喜。不知觉地，他们上前顶礼，接衣钵，铺垫子，取水侍奉佛陀，把刚才说的话全忘了。

As the Buddha approached nearer, the five Ascetics realized that He was not the kind of person they thought He was. His personality was impressive and He had a Halo around Him. They were so thoroughly surprised by this that they forgot their earlier decisions. Some went and saluted Him; others relieved Him of His burdens. Some prepared a seat for Him. Some brought water to wash His feet.

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佛陀向五苦行僧透露他已证悟眞理，从诸烦恼中解脱了

佛陀坐下后，对五头陀说“各位，我已经得到不生不灭的涅槃之道，我要解释和介绍给你们。如果你们依照我的话去实习，不久，你们自己也能觉悟，不必等到来世，就在今世、现在就能证悟。我说的是眞话，你们要自己了脱生死！”

Taking the seat prepared for Him, the Buddha started to preach a sermon. "O Ascetics, I have discovered the unconditioned Nibbana. I want to expound this Truth to you. If you followed my advice, you will be able to realize the Truth here and now. I will preach you the only Truth that is devoid of both Birth and Death".

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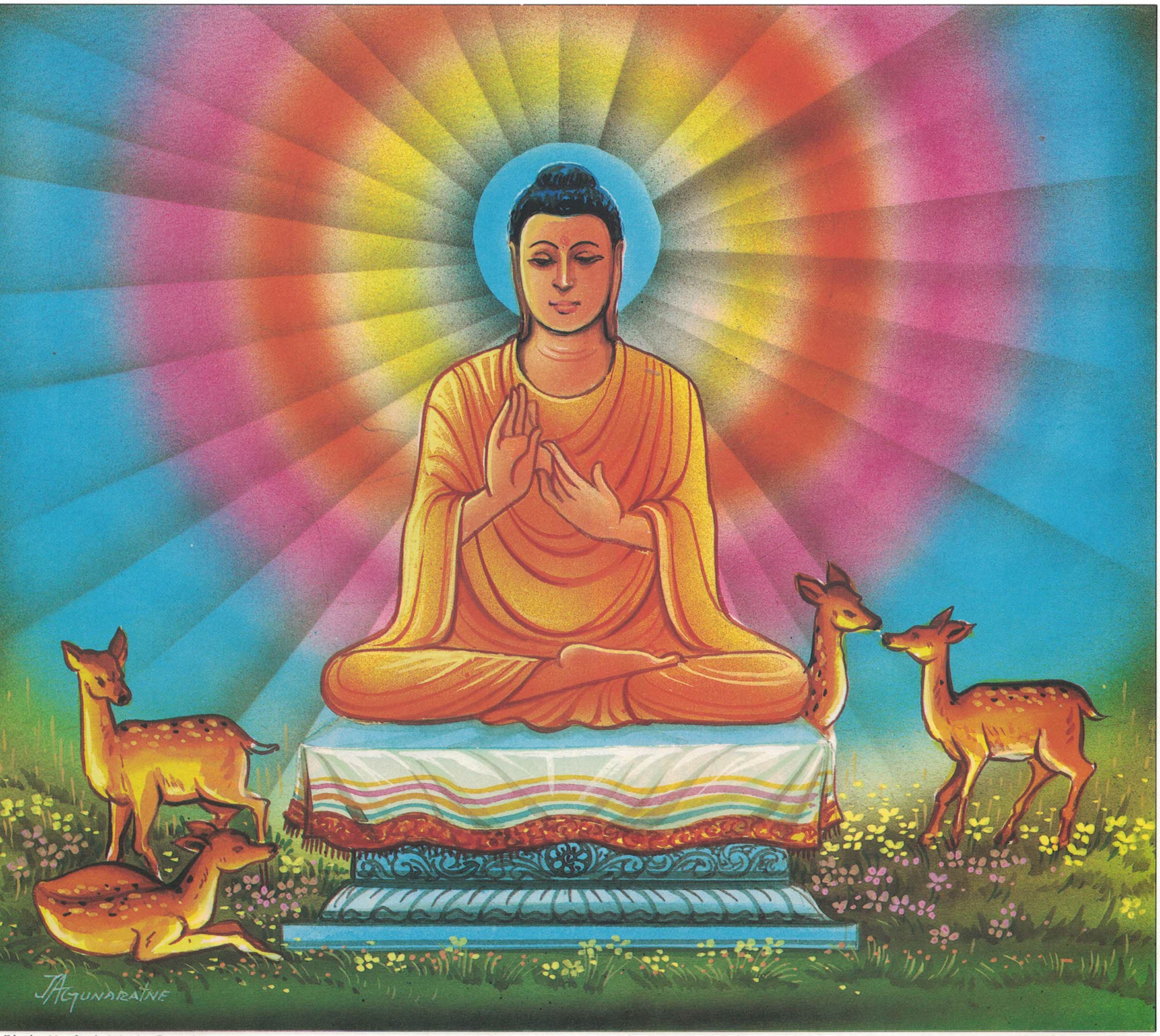


向五比丘 初转 法轮

由于五头陀曾见过佛陀精进的苦修，以求眞理，后又放弃，现在反而说他已证得不生不灭的涅槃之道，深表怀疑。所以他们提出种种问题与佛陀争论。佛陀说：“各位头陀，你们想想，以前跟你们在一起时，我有这样说过吗？我有说过我已证得最高眞理吗？”五头陀同意，佛陀确实沒说过，也就不再拒绝佛陀的教诲。

The five Ascetics were sceptic since the Buddha had given up His austerities half way. Though they were not prepared to accept His Doctrine, they asked Him many questions. At the end the Buddha said thus : "O Ascetics, when we lived together in the past, have I ever spoken to you like this earlier? Have I tried to convince you that I have discovered the Absulute Truth?", the five Ascetics granted that He had not spoken that way previously. At last they were ready to listen to the Buddha's Doctrine.

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IN LOVING MEMORY OF LATE PARENTS



陈如比丘在闻法后证悟

佛陀最初在鹿野苑为五头陀说法，叫做〖转法轮经〗。憍陈如听了此经后，很快地明白且对佛法不生怀疑，并请求佛陀为他剃度。憍陈如便是第一位佛教比丘。从那时起，佛陀就住在鹿野苑和五比丘说法。当两位比丘出去托钵时，佛陀就对三位说法，如果三位比丘出去，那就对两位说法，轮流对换，这样每人都感满意。五比丘依佛陀的教诲奉行且证得正觉而成为世界上第一羣阿罗汉。佛陀第二次对他们说的是〖无我相经〗。

The Buddha preached the First Sermon to the five Ascetics at Migadaya. This first Sermon has been described as "Dhammacakkapavattana Sutta". While the first Sermon was being preached, Ascetic Kondanna, realized the Truth. He asked the Buddha to ordain him. This way he became the first-ever Buddhist Bhikkhu, in the Buddha's Dispensation. From then on He dwelt at Migadaya. When two Bhikkhus went out for alms He preached to the other three. When three went out he preached to the remaining two. This way all realized the Doctrine perfectly. This method became successful because the Buddha is the Greatest Teacher the World has known. The five Ascetics practised the Teaching assiduously Five of them were the first Arahants of the World. Next Sermon for them was "Anatta Lakkhana Sutta".

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在鹿野苑內剃度耶舍

当佛陀在鹿野苑居住时，有一位住在波罗奈城的富翁儿子耶舍，因为已经厌倦了家里的奢侈生活而偷偷离家出走。在途中遇到了佛陀，听了他说的法，明白修学佛法的好处，满心欢喜地请求佛为他剃度。当天耶舍的父亲到处寻找儿子时也遇见了佛陀并向他询问儿子的去处。佛陀向他开示令他了解佛法，使之萌生欢喜心而让儿子出家。

When the Buddha was at Migadaya, Yasa the son of an affluent family became disillusioned with lay life. He ran away from home. On the way he met the Buddha, listened to Him and wanted to become a Bhikkhu. His father too listened to the Buddha and impresed with the Buddha's teaching, he allowed his son to become a Bhikkhu.

SPONSORED BY LALIE GUNAWARDANA
IN LOVING MEMORY OF LATE MR D D A GUNAWARDANA



舍的父亲皈依三宝

听完佛法后，富翁皈依三宝，并表示愿意终生虚心信仰佛法。他也请佛陀和耶舍隔天去他的家接受供养。后来耶舍的四位好友也出家，同时也带了五十位贵族青年出家。他们不须佛陀的督促，精进地学习，严格地实行佛陀教导的教理，不久后也证得阿罗汉果。

The father, invited the Buddha to his home for alms. Four of Yasa's friends too became Bhikkhus.Hearing this, another fifty from affluent families became Bhikkhus. Before very long all of them became Arahants.

SPONSORED BY LEE PU KER



证得阿罗汉果的比丘增至六十位时，他们都被佛陀派去宏法

有了六十名出家弟子后，佛陀召集和指导他们出去宣扬佛法。佛陀说："各位比丘，你们和我一样，已经脱离了人天的一切束缚，现在你们到各处去弘法，使更多人得到利益和快乐。不要两个人走同一条路，必须使有益的佛法传播到远近各个角落，净化生命使之光明。世上有些人的欲望轻，如果没听佛法会丧失很大的利益，这种人是适宜听闻佛法，也能清楚地了解佛法。我自己也要去优楼频螺林说法。

When His Bhikku disciples numbered sixty, He summoned them and instructed them to disseminate the Teaching for the good of the many and for the welfare of the many. He instructed them and said two of them should not travel together along the same road. He said that He himself was travelling to Uruvela.

SPONSORED BY LEE SOON HUAT & CHAN LOO LOO



佛陀渡化结发外道之一千名苦行僧，让他们都皈依佛门

佛陀派出六十位阿罗汉弟子后也起程到摩竭陀国的优楼频螺村去。佛陀在那寄居在结发外道处。此道是由迦叶三兄弟领导，共有一千个信徒。佛陀明白要破除外道的邪见，得向他们的领袖解说他的新近证悟的基本佛法。结果，他们心生欢喜，请求出家。后来迦叶三兄弟和一千个弟子都证得阿罗汉果。

After the sixty Arahants left, the Buddha travelled to Uruvela. He stayed at a place where 1000 Ascetics lived. Their leaders were the three Kasyapa brothers. The Buddha preached the Truths He had recently realized, in order to dispel their misbeliefs. Realizing the Truth, the Kasyapa brothers and their one thousand followers became Bhikkus. Eventually all of them attained Arahantship.

SPONSORED BY LIAN LO MUI



佛陀在弟子的随从下到王舍城会见频婆娑罗王

接着佛陀带着阿罗汉弟子到王舍城去履行对摩竭陀国国王，频婆娑罗的承诺，向国王和人民说法。佛陀和众弟子住在［竹林园］时，满怀慈悲，以种种方法说法，使频婆娑罗王和来听佛法的人民都了解，并表示愿意归依佛法。

Next, the Buddha visited Magadha, to fulfil His promise to King Bimbisara. He dwelt at the Bamboo Grove (Veluvana). King Bimbisara and the people of Magadha expressed their wish to become Buddha's followers.

SPONSORED BY LIM BOCK CHWEE & FRIENDS



頻婆娑罗王将「竹林园」捐赠予佛陀

频婆娑罗王告诉佛陀，当他还是太子时，除了希望当国王，也希望其他的国王能听到无上的正觉佛法。频婆娑罗王的希望全实现了，所以表示愿意归依佛、法、僧三宝，为居士。后来还把竹林精舍供养予佛陀，给比丘们居住。竹林精舍就是佛教的第一间佛寺。

King Bimbisara attained his wish to be among the first to listen to the Buddha's Doctrine. Now that his wish became a reality he decided to be a lay devotee. King Bimbisara donated Veluvana to the Buddha and the Brotherhood (the Sangha). This way, Veluvana became the first Buddhist monastery in the history of Buddhism.

SPONSORED BY LIM BOCK CHWEE & FRIENDS



在〖竹林精舍〗住锡时，佛陀向膜拜六方的年轻人说法

一天清晨，佛陀离竹林精舍去托钵时，在路上见到一个全身湿透的人在路中央向东、南、西、北方向朝拜，又向天上、地下礼拜，后又向他礼拜的各方向撒出谷粒。

One morning while the Buddha was on His way to the city of Rajagaha for alms, He met a young man who was drenched, as if he had emerged from an immersion in the water. Standing in the middle of the road, he worshipped the East, the South, the West and the North, respectively. Next he worshipped the sky. Lastly he knelt down and worshipped the earth. Next he scattered grains in the directions he worshipped.

SPONSORED BY LIM BOCK CHWEE & FRIENDS



陀解释六方的眞正含义

佛陀见了那青年做完了怪仪式后，便上前问他为什么那样做。那青年说他是依照父亲的遗言，每天早晨这样做是为了防备凶恶从四方、天上和地下降临。佛陀听后便对他说：“你能忠实地奉行父亲的遗言是好的，不过，你那样做还不是你父亲眞正的意思。”

Observing his rituals with curiosity, the Buddha asked him why he did that. The youth replied that he was following the dying advice of his father and that through this ritual he could avert disasters from all those directions. Hearing this the Buddha spoke thus to the youth. "It is good of you scrupulously to follow your father's dying advice; the practices your father expected you to perform and your rituals are contradictory.

SPONSORED BY LIM CHENG HUA
IN LOVING MEMORY OF LATE MR LIM KANG LENG,
MDM WEE GEOK ENG & MR LOH CHENG CHYE



他详尽地解释膜拜六方的意义

“你父亲叫你礼拜东方撒谷子，是要你尊敬和供养对你有恩的人，也就是你的父母。礼拜南方是要你尊敬和善待对你有恩的师长，礼拜西方是要你爱护抚养妻儿、礼拜北方是要你敬重亲戚和朋友，礼上方是要你恭敬沙门、婆罗门、圣人等。”

“Your father advised you to worship the East and scatter grains, It truly means that you should respect your parents and those who helped you and showed you compassion. South means respect to Teachers. West implies, protecting your wife and children carefully. Respecting North means showing deference to friends and relatives. Worshipping the sky means respecting religious teachers.

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教化此年轻人守持五戒

“礼拜下方是以慈爱对待人和一切众生。你父亲有这种意思，才如此教你礼拜，防备灾难。”除此佛陀还向这叫“善生”的青年解释：对人对己，要做应该做的事，使现在和将来，人人都得到快乐和进步。佛陀也教善生持五戒，那就是不杀生、不偷盗、不邪淫、不妄语、不饮各种痲醉品。

“Worshipping the earth implies that you should respect animals and insects as well. Your father has instructed you this way, because by worshipping the directions in this manner no harm will come to you from any direction. Buddha advised Singala the youth in terms of His own teachings as well.

SPONSORED BY LIM KIAP KHEE



佛陀教导善生如何将财富分成四份加以善用

过后佛陀指导他努力工作赚钱，好好地保护钱财，不可贪婪利己。佛陀指导他把钱财分成四分：一分为家用。一分作为事业发展、一分做善事及一分储蓄起来以防万一。善生恭敬地听从佛陀的教导，还请佛陀收他为弟子，愿终生听从佛陀的教诲和礼敬六方。

Next He advised the youth to earn wealth righteously. The Buddha asked him to divide the wealth into four parts. One part for consumption, two parts for investment in trade and commerce. The fourth part should be saved against future mishasps. Sigala became a lay devotee. From then on he worshipped the six directions in terms of the Buddha's advice.



句利多及优波室沙居住在珊闍耶外道的苦行林內

住在王舍城附近有个著名外道首领“删闍耶”，约有两百多名弟子。众弟子之中，有两位弟子，优波室沙和拘利多，他们聪慧过人，不满足于自己的老师所教的知识，希望知道更多更深的〖不生不灭法〗。他们俩情同手足，知识也相等。他们互相共约，尽各人的智力、学识和思惟，寻求不生不灭法。如有谁先求得，就告诉对方。

When the Buddha dwelt at Rajagaha, a very well-known pagan Teacher named Sanjaya Bellatthiputta, lived in that region. Of his two-hundred disciples, the most erudite were Kolitha and Upatissa. Dissatisfied with the Doctrine of their Teacher, these two were on a quest for a deep philosophy that could eradicate both birth and death. They entered into a compact "If one of the two realized the Truth, he should keep the other informed of it". They embarked upon a quest for Truth.

SPONSORED BY LIU RONG SIONG



优波室沙在王舍城遇到阿说示比丘

一天清晨，当优波室沙向王舍城走去时，遇见一位高雅、整齐、平静、庄严的出家人在托钵。优波室沙对他优雅的举止感惊异，走近时更感疑惑却又觉钦敬。见到他脸露无穷的安祥和欢乐，显然这位出家人已经除去一切恐惧。优波室沙心想：这位出家人一定已经寻得眞理或是求得眞理之人的弟子。我渴望知道他的老师是谁，教的又是什么？我得跟着他，找出眞相。

One morning when Upatissa was on his way to Rajagaha, he was pleasantly surprised to see an Ascetic of exceedingly tranquil demeanour. Upatissa thought thus: "It is quite certain that this Ascetic has already attained the Absolute Truth we are seeking. Or else he must be the disciple of someone who has realized the Truth. I will follow him and learn the Absolute Truth. I will also find who his Teacher is."

SPONSORED BY LOH HONG JIN (DECEASED)



被阿说示比丘庄严的仪表吸引住

优波室沙觉得在他托钵时去问他是很不礼貌的，就隔着一段距离跟着。等他托完钵，出了城，优波室沙才上前恭敬地问："大德，您态度庄重，容貌慈祥，我想知道，谁是您的老师？您出家修梵行，是依谁的教诲？他教的是什么？"

Upatissa waited until the Ascetic had completed his alms round and addressed him with deference and courtesy: "Noble One, you are so calm, tranquil and subdued. I like to know who your Teacher is and the Doctrine he teaches".

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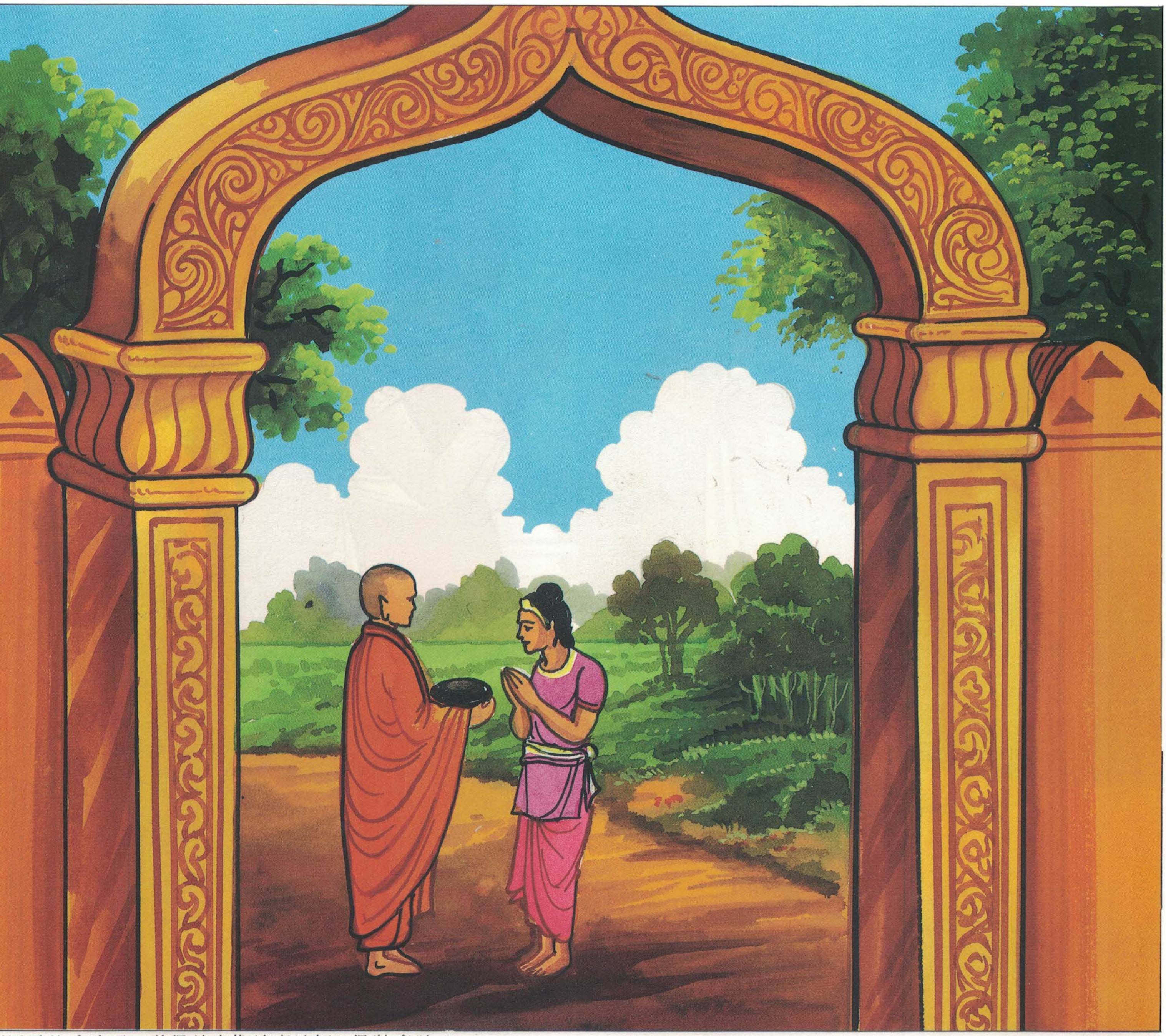


优波室沙及阿说示比丘的对话

出家人微笑地说："大德，让我告诉你，有位释迦族的大沙门，舍国弃家，出家修梵行。我出家正是跟这大沙门修梵行，佛陀是我的老师，我奉行的是他的教诲。"优波室沙心想：或许我能向他请教［不生不灭法］，便问道："大德，佛陀的教诲是什么？您的老师曾教了些什么？我很想知道。

The Ascetic replied: "I will tell you about the great Ascetic of the Sakya Clan, who renounced His Kingdom and became an Ascetic. He is the Buddha. I gave up lay life to become His disciple". Upatissa, convinced that he and Kolitha might be able to realize the Truth through this Teacher, enquired; "What is the Teaching of The Buddha? I like to know this".

SPONSORED BY LU WEI SU



可说示比丘吟诵一首偈並向优 波室沙解释偈 的含义

出家人溫和地答："我出家跟佛陀学习修梵行的时间不久，所以知道得不多，也不能详细地跟你解释佛陀的教诲。假如你要知道大概的內容，我可以告诉你几句。"优波室沙忙说："我很想知道，请大德告诉我吧！"出家人说："好你听着：［一切法从因缘生，一切法也是由因缘灭，我们的佛陀，常作此说。］

The Ascetic said: "I am only very recently ordained. I have not learnt the Buddha's Doctrine extensively, yet. I cannot fully expound His Doctrine. But, I will give you just its esence". "I will settle for that", Upatissa replied. The Ascetic said: "All phenomena arise from cause and effect; everything deteriorates too, due to cause and effect. That is the word of the Buddha".

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阿说示比丘提议优波室沙去拜见佛陀

优波室沙听后，佛光也照进了他的心——一切已生起或正在生起的事物，都要归于毁灭，沒有方法例外，只有不生起，只有离开「死亡」或「毁灭」才是自由。优波室沙对出家人说："您跟您的老师学了这种知识，您一定已经脱离死亡的痛苦，这是前人所沒发现过的。"说完后，他深表感激，然后问佛陀居所。辞别了出家人，他去找拘利多，告诉他自己已经找到了不生不灭法的好消息。

The moment Upatissa heard this at the city-gate his mind was illuminated. "All phenomena that arise due to cause, get destroyed. If something were to arise without a cause it will be bereft of death". Upatissa addressed the Ascetic: "If you really received such a Doctrine from your Teacher you are truly unfrightened of Death". He thanked the Ascetic and asked where the Buddha can be met. Learning this he went in search of his friend Kolitha.

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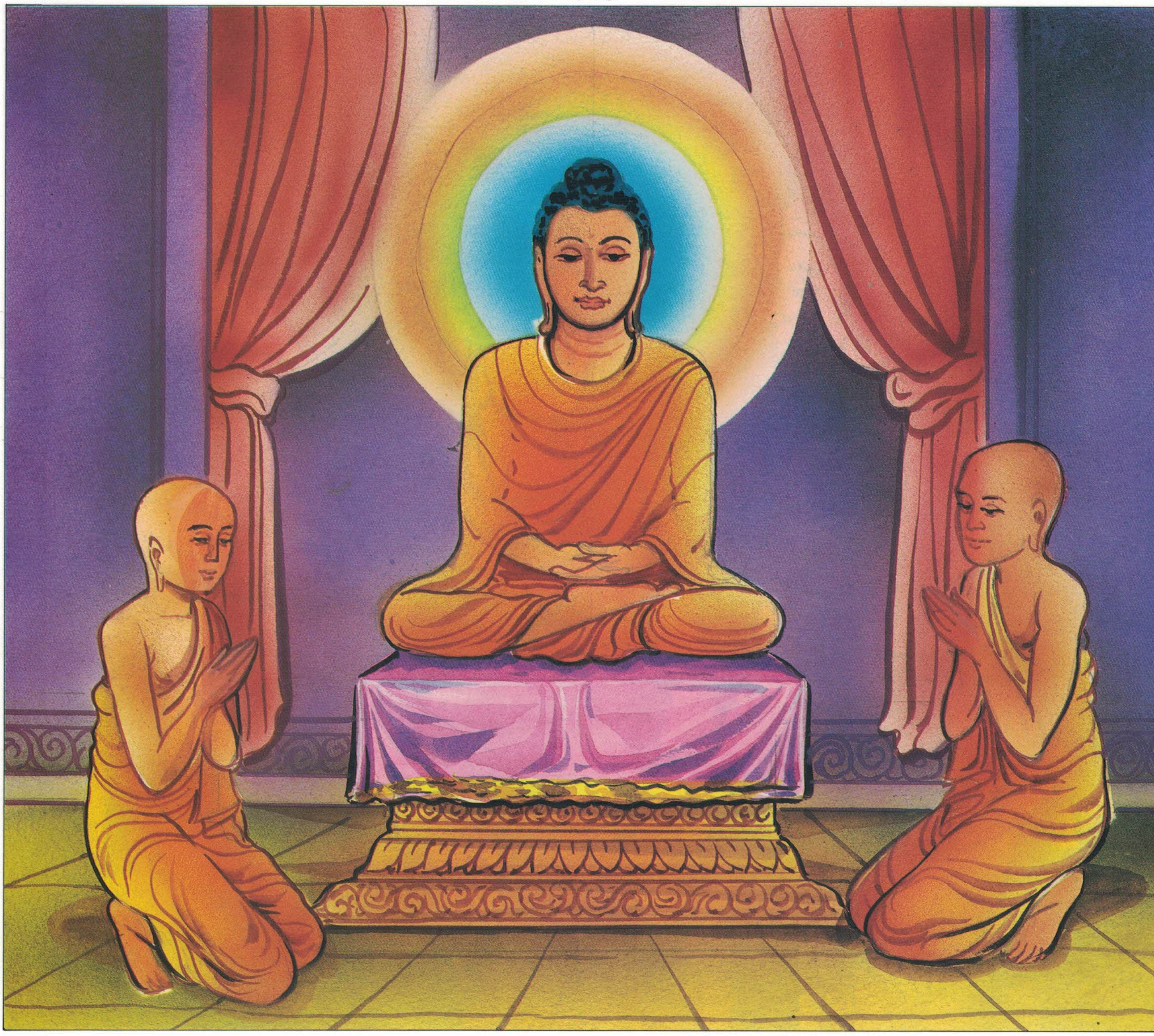


波室沙将遇见阿说示比丘之事告知好友拘利多

优波室脸露欢乐的光彩，象那告诉他不生灭法的比丘一样。当拘利多见到他充满欢喜地走来，就知道他已得到最大的快乐。“朋友，你满面光彩，是不是已寻得不生不灭法了？”优波室沙高兴地回答：“是的，我已经得到了不生不灭法！”拘利多忙问：“那是怎么样的？”优波室沙把遇见那不平凡的出家人的经过和所听到的句偈告诉了拘利多。

Bliss illuminated Upatissa's face. His friend Kolitha realized in the distance itself that his friend has discovered the Absolute Truth. He asked Upatissa: "It is quite evident from the glow suffusing your face, that you have realized the Truth we were looking for. Have you not learnt the Doctrine that can overcome life and death? "Yes, my friend I have already realized Nibbana", Upatissa replied. He explained to Kolitha his meeting with the strange Ascetic and the Doctrine he taught.

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优波室沙与拘利多一同前往拜见佛陀

拘利多听后悟了道也明白不生灭法是不存于世间的色、声、香、味、触、法的性质内，因为不生灭法是不会生起也不会毁灭的。最后他们去见佛陀，求出家而证得阿罗汉果。他们就是佛陀的上首弟子，有大智慧和大神通的舍利弗和目犍连。向优波室沙说不生灭法句偈的是阿说示比丘。后来句偈流传下来，就叫做［阿说示比丘偈］。

In a trice Kolitha too realized the Truth. He realized that the unconditioned could not exist with worldly things. He also understood that the unconditioned cannot be created or destroyed. The two of them went to meet the Buddha. They were ordained and became Arahants. The two of them became the Buddha's Chief Disciples. They became known throughout the length and breadth of India, for their wisdom and psychic powers. As Buddha's Disciples they came to be known as Sariputta and Mogallana. They were taught the essence of Buddhism by Venerable Assaji.

SPONSORED BY LOH TONG LEE
IN LOVING MEMORY OF LATE MR/MRS TAN BOON LENG & MR LOH YING MIN



王舍城的竹林精舍，佛陀敕令一千两百五十名阿罗汉到各处去宏扬佛法

当佛陀还在王舍城时，有一年的三月十五月圆日，召开了一次弟子大会。大会的产生是因为一千二百五十位阿罗汉弟子在没预约的情况下，同一天从各方弘法回来舍，向佛陀报告他们弘法的经过。

On a certain Fullmoon day 1250 Bhikkhus who had been spreading the teaching in various places, returned to Veluvanarama in the city of Rajagaha. The Buddha dwelt there at that time. This assembly had a special significance, since this was the first time these Bhikkhus came together and also because they had come to report to the Buddha the results of their missionary work. The Buddha and the Disciples were pleased about it.

SPONSORED BY MAHINDA THENABADU
IN LOVING MEMORY OF LATE MR J DE S THENABADU

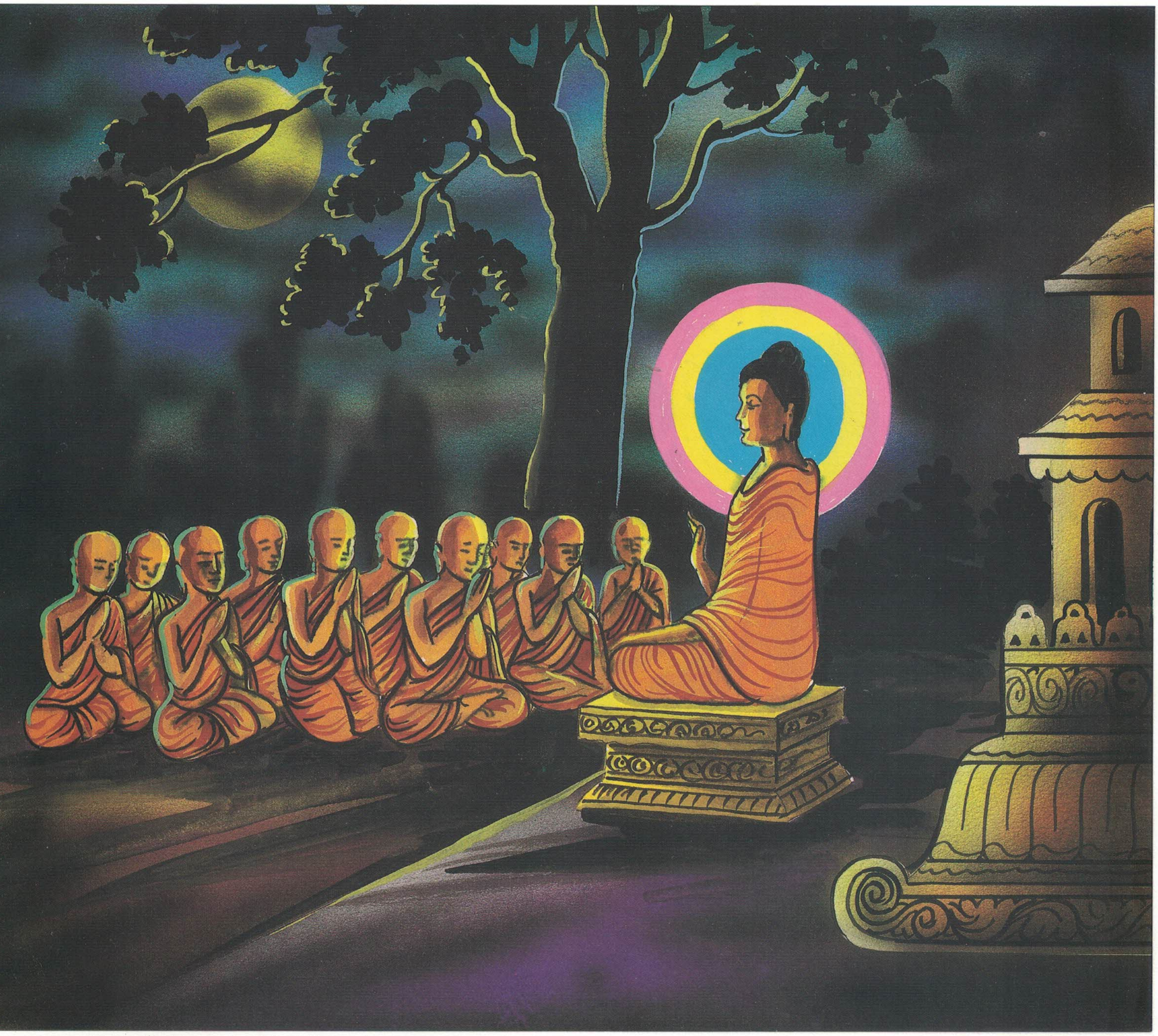


在竹林精舍內，佛陀教导诸比丘说法的技巧

佛陀觉得教海的时机成熟了。他便指示众弟以相同的法则去修行和弘法。佛陀所开示的要点是：㈠诸恶莫作，㈡众善奉行，㈢自净其意。佛陀教诲的那天还有四件重要的事值得纪念，那就是：

The Buddha realized that this was the most opportune time to advise His disciples. He got them to assemble at Veluvanarama and advised them to conduct themselves in terms of the following guidelines: 1. Eschew all sinful activities. 2. Perform all the meritorious activities. 3. Cleanse the mind of defilements. This assembly of the Bhikkus bears four memorable characteristics.

SPONSORED BY NG EIK SIM



陀劝诫弟子们受持波罗提木叉（戒律）

㈠所有参于会议的弟子都是阿罗汉。
㈡这些阿罗汉弟子都是佛陀亲自为他们剃度出家。
㈢这一千二百五十个阿罗汉弟子，事先都沒相约。
㈣佛陀当天的教诲，叫做波罗提木叉教诫。

为了纪念这四件大事，南传佛教在每年三月十五月圆日举行「敬法节」纪念仪式。

1. All those who assembled there were Arahants. 2. All these disciples were ordained by the Buddha Himself. 3. No earlier arrangement had been made for these 1250 Arahants to assemble there that day. 4. This day came to be known as the day of the First Advisory Assembly held for the Buddha's disciples. To commemorate these four outstanding characteristics, from that day on, the third full-moon day of each year is set aside as the day of deference for the Dhamma.

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净饭王派遣使者敦请佛陀回返故乡

当净饭王得知太子已证得正觉成为佛陀时，他派了一位年青大臣（佛陀少年玩伴儿）迦留陀夷，去请佛陀回迦毗罗城。净饭王希望在有生之日能再见佛陀一面。佛陀为表敬意，在时机成熟时，带领众弟子回迦毗罗城。

King Suddhodhana, learning that his Son has attained Enlightenment and is dwelling at Rajagaha sent out an invitation through Minister Kaludai – a childhood friend of Prince Siddhartha, requesting the Buddha to visit Kapilavastu. King Suddodhana was keen to see the Buddha, before his death.

When time was ripe for the Buddha to fulfil the wishes of His father, He visited Kapilavastu with His Disciples.

SPONSORED BY NANDADASA & DAUGHTER
IN LOVING MEMORY OF LATE MR GINIGE ALTEN NANDADASA



陀在一辈阿罗汉的随从下到访尼拘树园

到了迦毗罗城，佛陀与众弟子住在净饭王为他们准备的精舍尼拘树园里。第二天清晨，佛陀象往常一样，到街上去托钵。人民见佛陀托钵，就有人去向净饭王报告。净饭王听到太子向自己的人民乞食，感到既惊异又愤怒。

The Buddha and His disciples arrived in Kapilavastu in the evening and stayed at the places arranged by King Suddhodhana at Nigrodarama, outside the City. The next morning the Buddha and His Disciples, went out on their alms round as was their usual habit. When the King heard that the Buddha was going round begging alms from his subjects, he was surprised and ashamed.

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佛陀与弟子们在迦毗罗城托钵

净饭王马上下令备马，赶到佛陀托钵的地方。到了那儿，见到了佛陀和弟子们在街上行走，手中的钵已盛满了食物，正朝向王宫走去，而周围都是向他们敬礼的人民。对于太子在自己的国度里乞食，净饭王感到既失望又气愤。在自己的国境内，太子有权随手而取所要的东西。净饭王见到当时的情形，不由感到非常懊恼。

The King got his charioteer to drive him to the street where the Buddha was begging alms. The begging bowls of the Buddha and His Disciples were full. It is nothing but natural that the King felt ashamed that the Buddha – The Crown Prince of the Kingdom, should beg for food from his own people.

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净饭王向佛陀抱怨他与弟子们托钵之举

净饭王走到佛陀的面前，愤怒地问道：“儿呀！这就是你父王所得到的好消息吗！你是国王的儿子，但离弃了父王和国家，以致到目前都无法拥立太子。儿呀！今天你做了一件令你父王和王族最丢脸的事。我们的祖先哪有象乞丐一样地乞食的？」

The King found fault with the Buddha for this. "My Son, your Act is a shame. You have done the greatest possible insult to the Royal Family. Have Your ancestors done anything like this? Have we ever asked for food like beggars?".

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佛陀告知净饭王托钵乃诸佛之传统

佛陀很平静地对愤怒和已误解了的父王说："父王！这正是依照我祖先的规矩而行。"净饭王说："人人都知道你的祖先是国王，有哪一个做过这样可耻的事。"佛陀继续平静地说：「父王，确是如此。但我所指的不是世间相传的祖先。"

Addressing the King His father, who did not have any idea of the Buddha's status, The Enlightened One said: "I have done this in terms of the tradition of my ancestors". The King replied: "Everybody knows that all Your ancestors were Kings and that none of them did anything so shameless". The Buddha explained matters calmly: "Father what you said is true. But, I am not talking about my worldly ancestors.

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IN LOVING MEMORY OF LATE YEOH OON JIN



净饭王供养佛陀与他的弟子

“现在我继承了过去一切诸佛的传统，也就是说，我现在是佛，我依照过去一切诸佛曾经做过的，托钵度化众生。过去一切诸佛这样做，我也照样做。” 佛陀说完后，对淨饭王讲了些基本佛理，清除他心中怒火。净饭王听后，从佛陀手中接过钵，请佛陀和众弟子到王宫中去受供养。

“I now follow the traditions of the Buddha's of old. All the previous Buddhas went on the alms round. Please appreciate that this is done to establish the masses on the path of virtue. The Buddha pacified King Suddhodhana. The King invited the Buddha and the disciples to take alms at the Palace.

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IN LOVING MEMORY OF LATE MR LIM HUAN LYE



用膳后，佛陀为他的族人演说佛法

在宫里，佛陀享用过净饭王所供的美味食品后，便对父王、亲戚和在场的臣民说法，仔细解说自己觉悟的眞理和灭除一切苦的方法。在场的每个人都能明白且信受奉行，做佛弟子。

After partaking of the special meal given at the Palace, the Buddha preached the Doctrine to the King, his relations, Ministers and all others assembled there. He explained the truths He realized, and the path to end suffering. All understood the Doctrine. They decided to follow the Buddha with confidence.

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饭王要求佛陀前往探望耶输陀罗；佛陀允之，与两名大弟子同去並剃度了罗睺罗

过后，佛陀应净饭王的请求，带了两位上首弟子到耶输陀罗夫人的住所去。夫人因为不能象别人一样来听法，心里非常难过。慈悲的佛陀先叙说夫人过去的美德，后说法给她听。那时罗睺罗王子已经七岁。后来佛陀度他出家成为佛教第一位沙弥。

At the request of King Suddhodhana, the Buddha visited Yasodhara, in the company of His Chief Disciples. The Buddha visited her to console her, because she was not able to listen to the Buddha's exposition. Praising her virtuous ways the Buddha preached her the Doctrine. At that time Prince Rahula was seven. Prince Rahula was ordained as the first-ever novice.

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难陀太子出家

除了罗睺罗之外，佛陀还度了他的异母兄弟难陀和其他释迦族中的青年王子们出家。此外，迦毗罗城的许多青年也跟随佛陀出家。当佛陀离开迦毗罗城后，有六位王子——跋提，阿那律、婆咎、金比罗，阿难和提婆达多赶去阿耨比那耶村求出家。

The Buddha ordained several other Sakya Princes, including His cousin Prince Nanda.Many youths of Kapilavastu left the lay life and became Bhikkus, following the steps of the Buddha. Six other Sakya Princes , namely, Bhaddiya, Anuruddha, Bhagu, Kimbila, Ananda and Devadatta also requested the Buddha to ordain them.

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佛陀在目犍连尊者及舍利弗尊者的陪同下探望病危的净饭王

多年后，佛陀带着异母兄弟难陀、堂兄弟阿难、舍利弗、目犍连再回到迦毗罗城。这次是为了探望病重的父王。净饭王见了佛陀，病况有了起色，每人都以为他的病会痊愈，可是因为净饭王年事已高，抵挡不了疾病的袭击，两三天后，病情恶化，终于不幸去世。

Several years later the Buddha revisted Kapilavastu with Bhikkus Nanda, Sariputta, Ananda and Mogallana.When He visited him King Sudhodhana was ill. Seeing the Buddha, the King regained his health temporarily. But, since he was very old, soon his health deteriorated and he died to the grief of all.

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诃波阇波提夫人要求佛陀允她出家

曾把佛陀视如己出，将他抚养长大的姨母摩诃波阇波提夫人，自从丈夫净饭王去世后，非常悲伤，并开始厌倦了世俗生活。她想修清净的梵行，跟随佛陀，听闻佛法，并出家修持佛法。她带着一批不愿留在宫中的仕女，随佛陀到各处去。

Maha Prajapathi Gothami, who brought up Prince Siddhartha as her own son, was greatly distracted by the death of her husband King Suddhodhana. She was keen to follow the Buddha and to become a nun. She visited the Buddha, with a retinue of women, who were equally keen to receive ordination.

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仕女得知出家的请求不被批准后痛哭失声

摩诃波闍波提夫人请求佛陀允许女子出家，做比丘尼，以便和比丘们一样，接近佛陀，听闻佛法。夫人再三的请求都被拒绝了。这使夫人深感悲伤，而和其他仕女哭了起来。

Maha Prajapathi Gothami requested the Buddha's permission to enter the Order as a nun (Bhikkuni). In spite of her repeated requests, on her own behalf and on behalf of the other Sakyan ladies, the Buddha refused three times. The ladies were so moved by these repeated rejections that they broke down and cried.



由摩诃波阇波提夫人率领的仕女要求拜见佛陀

净饭王火葬后，佛陀就离开迦毗罗城，到各地弘法。有一次到了毗舍离国住在大林精舍。摩诃波阇波提夫人和那羣女人，削了发，披着袈裟，行到毗舍离国去。因为她们每天只能走很短的路，所以费了很长的一段时间才抵达大林精舍。

After the cremation of King Suddhodhana, the Buddha left Kapilavastu and went on a preaching tour. On one occasion when He was staying at Mahavana monastery at Visala, Maha Prajapati Gotami and her retinue walked to that City, heads shaven and wearing yellow robes. As they came on foot, it took them a long time to reach the City of Visala.

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仕女在精舍外遇见阿难尊者

到了那里，由于路途遥远，她们的脚都肿了起来，而身体也疲累消瘦。摩诃波闍波提夫人站在精舍外哭泣。阿难恰巧从精舍里出来，见到夫人悲伤地哭泣，便问她原因。夫人说：「阿难大德，佛陀不允许女子出家；我不求什么，只想出家，所以就哭了。」

They were totally exhausted and their feet were swollen due to excessive walking. In tears Prajapati Gotami explained to Venerable Ananda that they wanted to enter the Order. Venerable Ananda went to the Buddha and pleaded on behalf of the ladies. The Buddha was adamant and told Ananda that He cannot give permission.

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阿难尊者代众仕女求情却被佛陀拒绝了

阿难安慰道："尊贵的夫人，请在这里等一会儿，如果事情是如此的话，我去恳求佛陀显慈悲，让女子同比丘们一样，出家修行。"答应了摩诃波闍波提夫人后，阿难返回精舍去见佛陀。阿难恭敬地请求佛陀，允许女子也象男子一样出家。但佛陀回答："阿难，不可！不可！不要再对我说这件事！"

Ananda kept on pleading – twice, thrice. But the Buddha kept on refusing. Next Ananda asked the Buddha, whether there was any obstacle that would bar women from attaining Nibbana if they lived a strict life of religious discipline and were celibate. The Buddha replied: "Ananda, if they renounce lay life, enter the Order and observe the Laws of the Doctrine they too can attain Nibbana, during this life-time itself".

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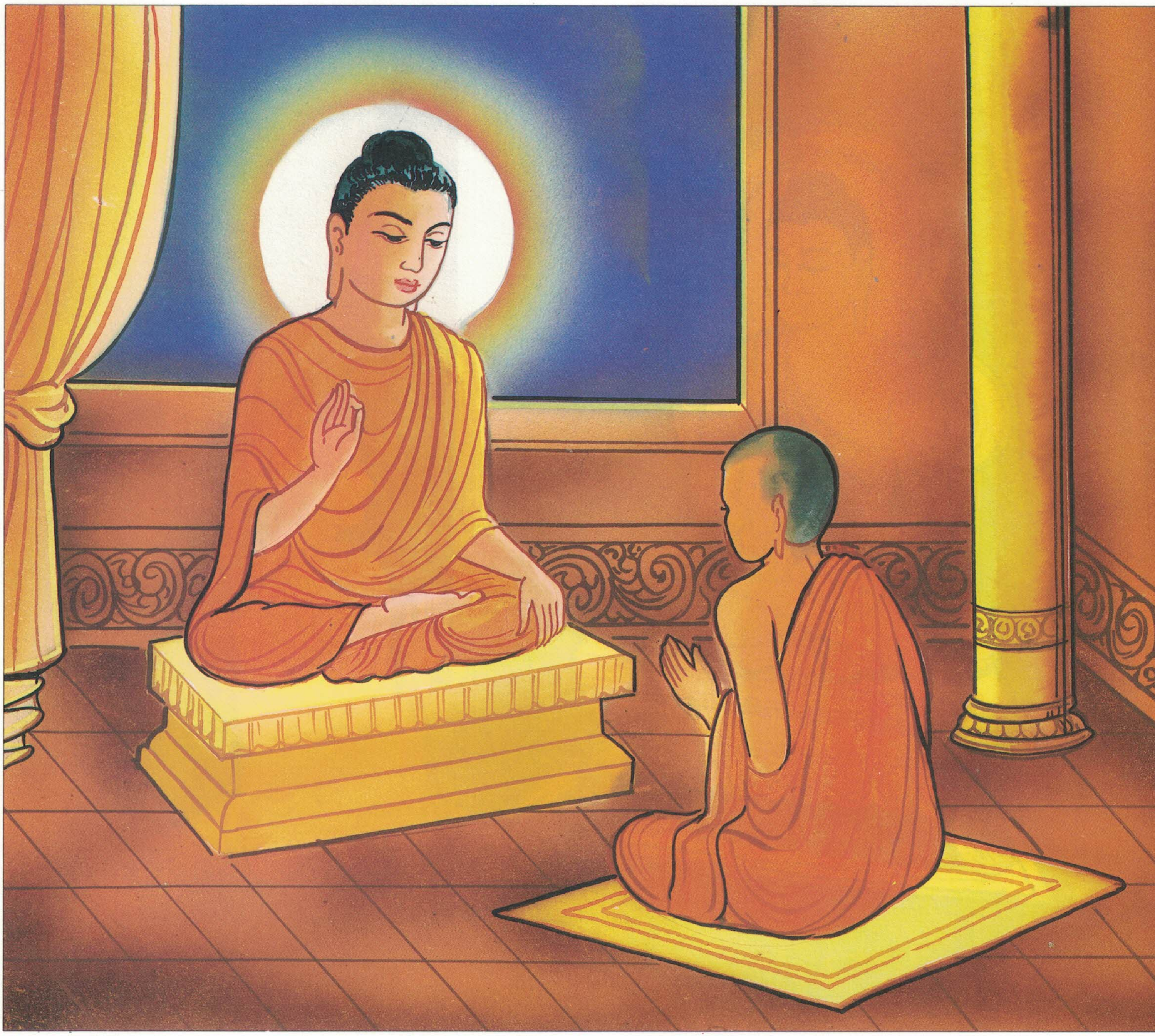


阿难尊者与佛陀商讨允许女子出家一事

阿难说："如果是这样，我请佛陀想想，摩诃波阇波提夫人，以前对您有最大的恩德，她是您的姨母又是您的养母。自从佛陀圣母去世后，她供奶哺育您，抚养教育您。佛陀，恳求您为了夫人而准许女子可以象男子一样出家，修学佛法，求证佛陀向世人开示的最高圣果。"

Venerable Ananda stated thus : "If that were so, I will request the Buddha to consider this. Your step-mother is the person who brought you up. From the time your mother died she breastfed you. Therefore Sir, I plead on her behalf. Please allow women too to enter the Order.

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IN LOVING MEMORY OF LATE JAYAWARDANA



阿难尊者得佛陀首肯允许女子出家

佛陀说：“好吧，阿难。阿难，如果摩诃波阇波提夫人愿意严格地奉行「八敬法」，我就允许她出家！”接着佛陀便说了八敬法，后站起来说：“阿难，如果摩诃波阇波提夫人愿一世奉行这八敬法，就能成清净圆满的比丘尼！”

At last the Buddha said: "All right Ananda, if Maha Prajapati Gotami, agrees to abide by the rules of the Doctrine. I wish to permit her to enter the Order". The lady was overjoyed to hear this. She said that she will give an assurance that she will honour and respect the Laws of the Buddha's Doctrine, throughout her life-time.

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难尊者得佛陀首肯，女子若能守［八敬法］则允之出家。

阿难得许可后，就将佛陀的话转告摩诃波闍波提夫人。夫人非常高兴地对阿难说：：“阿难大德，我一定严格奉行八敬法，一生注意维护着，就如年轻女子们喜欢打扮，洗浴后，用双手举起美丽芬芳的花朵戴在头上，小心维持，不使堕落。”

Venerable Ananda informed the Buddha, that Maha Prajapati Gotami has undertaken to observe scrupulously the eight-fold solemn principles of Dhamma, advocated by the Buddha. The Buddha made this observation: "The Order of Nuns will not last long as the Order of Bhikkhus. The dispensation will not last very long because of Bhikkhunis". Ven. Ananda informed the Buddha's decission to Prajapathi Gotami..

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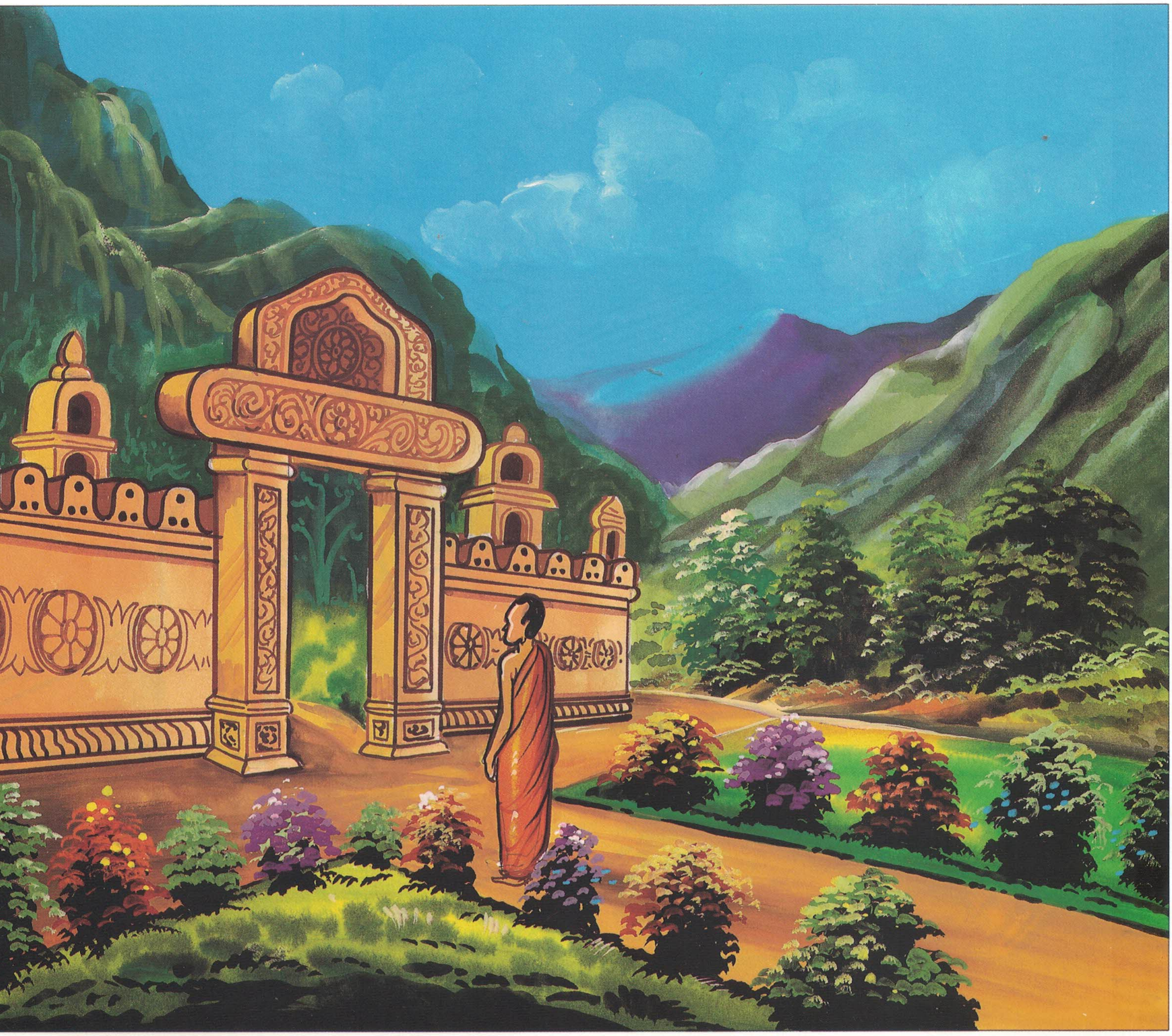


阿难尊者被推选为佛陀之侍者

阿难是众弟子之中最敬重佛陀的。也因此被选为佛陀的近身侍者。在佛陀五十五岁时，与阿难同时出家的还有一位表兄弟；这位表兄弟提婆达多的行为却和阿难相反，本应是服从和侍候佛陀的，他却处处和佛陀争长短，忌妒佛陀，常和亲朋戚友中的坏份子，使计破坏佛陀的僧团。

Of all the disciples of the Buddha, Ananda; the Buddha's cousin entertained the greatest love and respect for the Buddha. In consequence, Ananda was selected as the closest attendant of the Buddha. When the Buddha was fifty-five another of His cousins entered the Order. But, his behaviour was totally in contrast to that of Ananda. That cousin was always the Buddha's rival. He did whatever he could to bring about a rift among the Bhikkus. He even employed thugs to harm the Buddha. This cousin was Devadatta.

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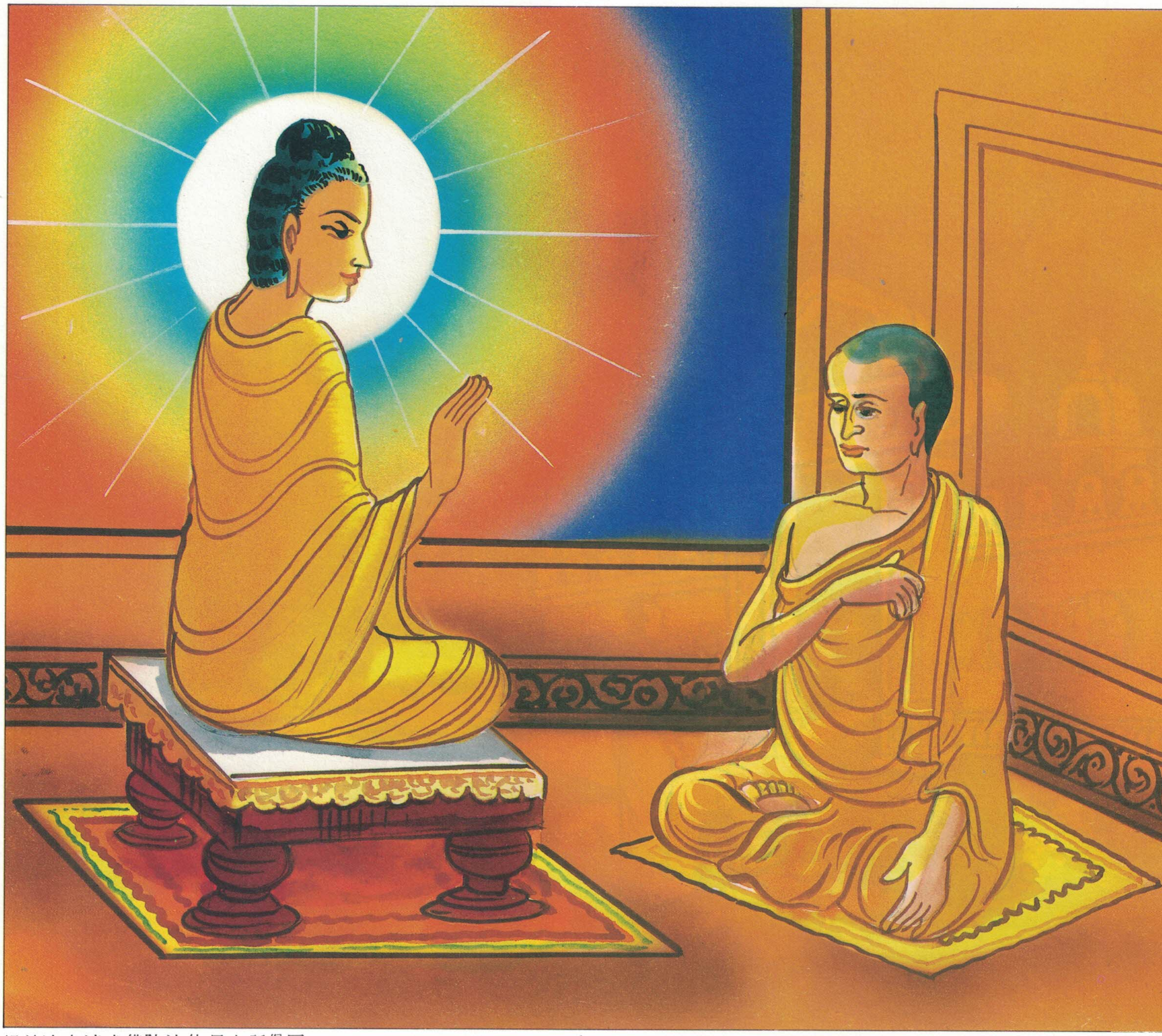


提婆达多与阿闍世太子

傲慢的提婆达多对舍利弗和目犍连并非释迦王族出身，却被选为佛陀上首弟子，且处处受人敬重，感到非常不满。他离开僧团，独自跑去王舍城，会见频婆娑罗王的太子阿闍世，与他说了些心仪的话，使王子敬重崇拜他，为他建了一座堂皇的佛寺也答应永远拥护他。

Devadatta was inordinately proud. He did not like the idea that Sariputta and Mogallana who were not of the Sakya Clan should have been made the Chief Disciple. He broke away from the Brotherhood and made friends with Ajatasattu, who was to succeed to the throne of Bimbisara. Ajatasattu built a handsome monastery for Devadatta and promised him all the help he needed.

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IN LOVING MEMORY OF LATE PARENTS, RELATIVES & FRIENDS

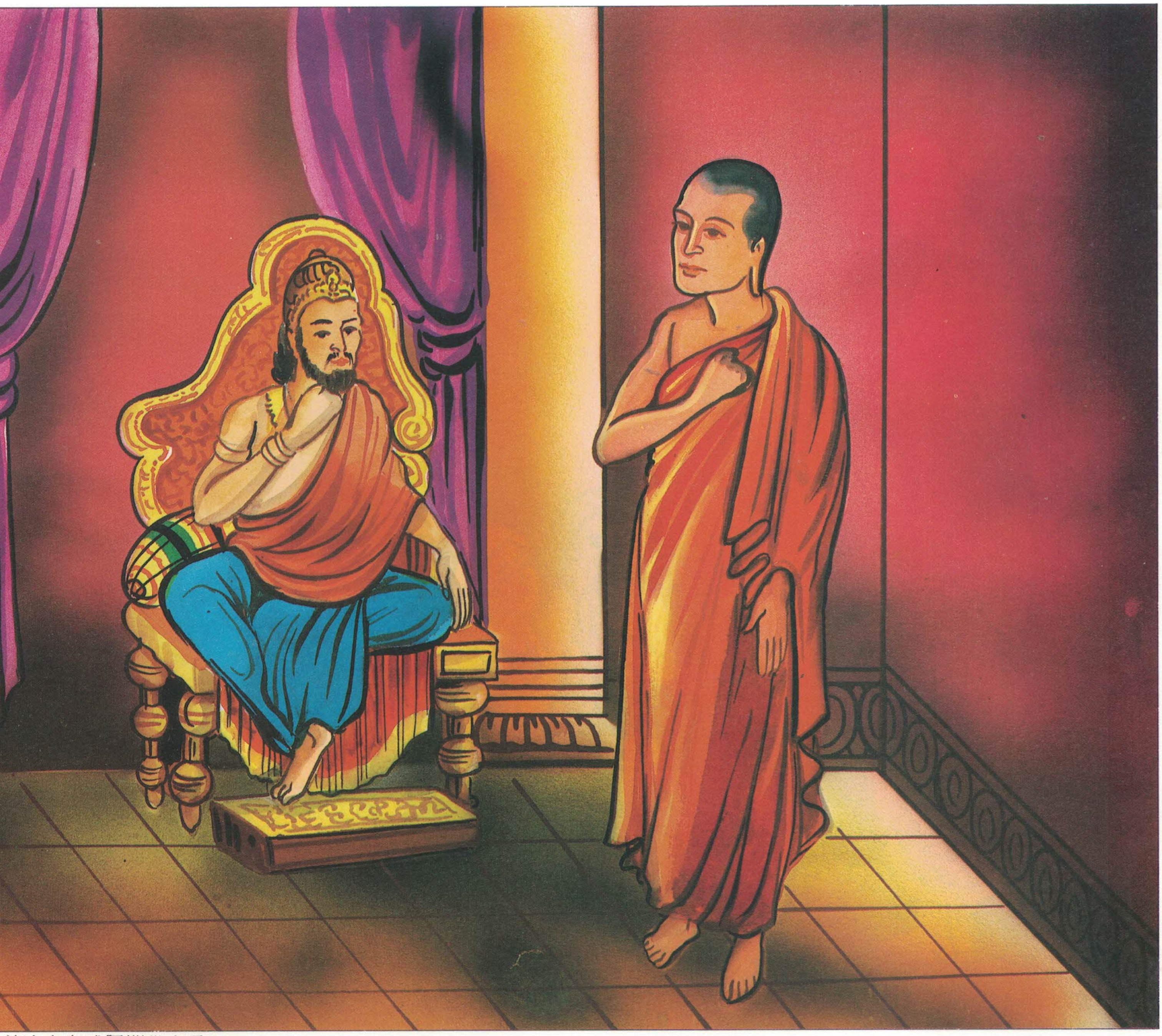


提婆达多请求佛陀让他另立新僧团

过了几年，佛陀又去王舍城。提婆达多去见佛陀，要求设立新僧团，由他当首领。佛陀拒绝了他的要求，并向他解释，任何分裂僧团的事，都不会有好下场。但提婆达多不理会佛陀的警告，坚持要实行他的计划。阿阇世太子全力支持他的计划，但频婆娑罗王却断然拒绝，仍然坚决地拥护佛陀。

The Buddha arrived in Rajagaha, after the lapse of a few years. The Buddha refused Devadatta's offer to divide the Brotherhood. But, without paying heed to the word of the Buddha, Devadatta went ahead to implement his plan. In this, he received Ajatasattu's unstinted assistance. King Bimbisara continued to be a steadfast supporter of the Buddha.

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婆达多蛊惑阿闍世太子

提婆达多用不当之法迷惑阿闍世太子，使他言听计从。当提婆达多感到太子已受到他的控制时，便向他献计，放逐他的父王，自己做摩竭陀国国王，以便可以为所欲为，沒人来阻止，又可以帮提婆达多建立新僧团。阿闍世太子听从他的话，囚禁了自己的父王，不给食物和水，最终将父王饿死。这件事发生于佛陀证道后的第三十七年。

Devadatta, persuaded Ajatasattu to oust King Bimbisara from the Throne and to become King in his place. Ajatasattu agreed. He imprisoned his father – King Bimbisara. By preventing food to his father he made King Bimbisara starve to death. This event occurred in the 37th year after the Buddha's Enlightenment.

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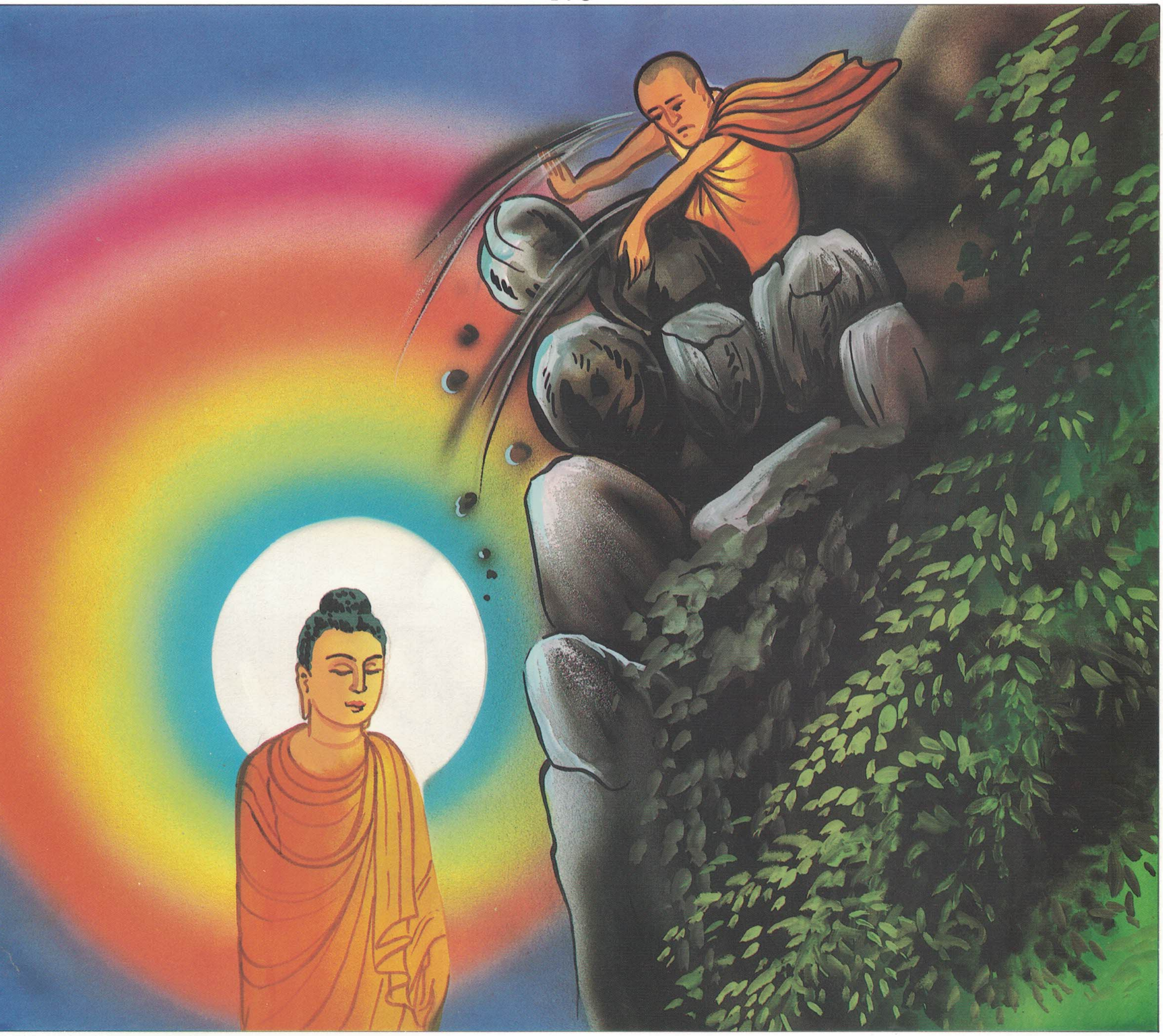


阿闍世太子听信提婆达多之言，派一队人马欲杀害佛陀

新国王既是自己的朋友，又是拥护者，提婆达多也就更能为所欲为了。他要求阿闍世太子以高薪雇用一批神箭手，前去射杀佛陀。但当他们去到佛陀住处时，见到佛陀法相是那么的安祥、和蔼庄严，他们即对佛陀肃然起敬，而觉得不该伤害佛陀。所以他们去拜见佛陀，向佛陀忏悔。佛陀原谅了他们，并和善地慰问他们。最后，他们都皈依了三宝。

King Ajatasattu was ready to do whatever Devadatta ordered him to do. Devadatta asked the King to hire a band of efficient Archers to kill the Buddha. The hired Archers were so overcome by the tranquility, compassion and the saintliness of the Buddha that they decided not to harm the Buddha in any way. The Buddha forgave them when they confessed that they were hired to kill Him. The hired Archers made up their minds to follow the Buddha's precepts.

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IN LOVING MEMORY OF LATE MR & MRS TAN WEE KEAT



提婆达多推下巨石欲害佛陀

利用人去杀害佛陀失败后，提婆达多决定自己亲自下手。他在通往佛陀所住的耆闍窟的路上等候，伺机下手。一天黄昏，当佛陀在山下路过时，躲在山上的提婆达多便推下一块巨石，打算击死佛陀。但不知怎么的，巨石本是对准佛陀的头落下的，却碎成许多碎块，只有一块尖锐的石片打中了佛陀的脚，伤势不重。佛陀回到精舍，受到名医〖耆婆〗的治疗。

When his plans to kill the Buddha by hiring assassins failed, Devadatta lurked in the mountain Gijjhakuta with the intention of killing the Buddha himself. One evening, standing above the place where the Buddha was wont to walk, Devadatta hurled a huge rock on the Buddha. The rock broke into fragments. A stray fragment hit the Buddha's foot, injuring the Buddha slightly. The injury bled. Physician Jivaka came to the Buddha's monastery and attended to the wound.

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野象那拉祇离被利用来袭击佛陀

计划再次失败后，提婆达多仍然不放弃杀害佛陀。这次他等佛陀在王舍城托钵时，放出一头野象［那拉祇离］准备杀害佛陀。但当那头野象来到佛陀跟前时，它并不如提婆达多所想象那样发狂，反而被佛陀的大慈悲所感化，变得安静下来。从此提婆达多不再加害佛陀，但依然企图分裂僧团。

When that attempt failed Devadatta tried again. This time he planned to deploy the Drunken Elephant Nalagiri to kill the Buddha. Seeing the Buddha, the intoxicated elephant became totally calm and docile, due to the Buddha's immeasurable compassion. Giving up his plan to assassinate the Buddha, Devadatta next tried to divide the Bhikkhu Order.

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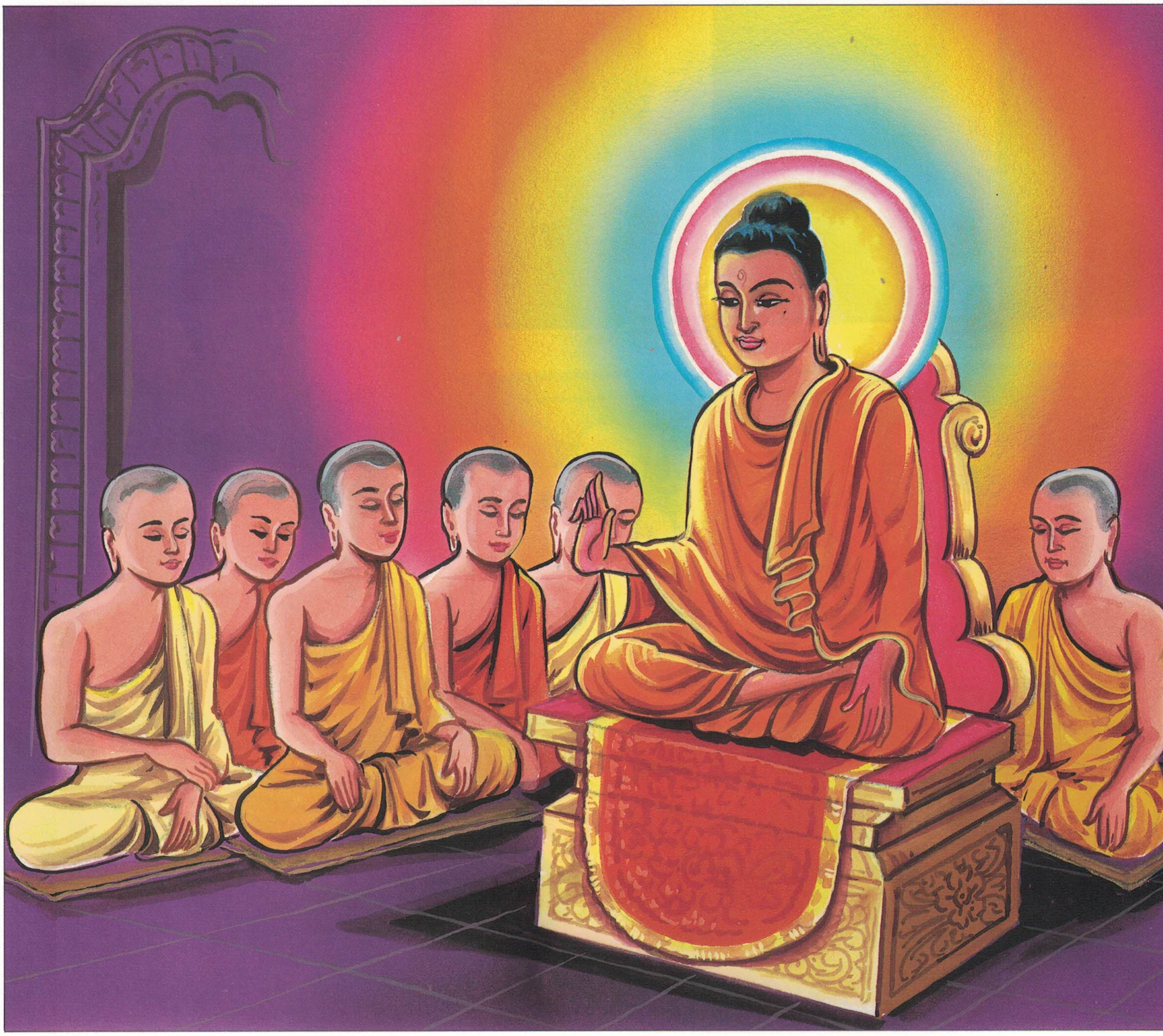


提婆达多要求佛陀订下更严格的戒律

为了使比丘们知道自己行持比佛陀还要严格，提婆达多装着象从未破坏过僧团一样，再次去见佛陀。他请求佛陀定下更严格的戒律，象其他宗派一样，例如：不许比丘们住在有顶的屋子，只住在林中、树下或空旷无遮处！他又请求佛陀禁止比丘们吃任何一种动物肉； 也向佛陀建议，把无法奉行这些戒律的比丘，逐出僧团。

Creating the impression among the Bhikkhus that his principles were purer than those of the Buddha, he went to see the Buddha. He asked the Buddha to impose more rigid Laws on the Sangha, like other religious teachers. These were the Laws, Devadatta wanted imposed: "The Bhikkhus must live under trees and not in houses. Bhikkhus must refrain from eating fish and flesh. If a Bhikkhu disobeyed these Laws, he should be expelled from the Bhikkhu Order".

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佛陀拒绝接受提婆达多之建议

佛陀对提婆达多的请求公开拒绝，说："如有比丘想露宿或住树下，可以去住，但如有不想，也可以住在施主供养的地方。" 至于其他要求，佛陀也做同样的回答："如有比丘只想吃托钵得来的食物或只穿从废物堆中或树林中捡来的弃布做成的袈裟或只吃素不吃肉，他都可以去做，如有不想也可以不必做。" 最后佛陀警告提婆达多不可尝试分裂僧团，不然会自食恶果。

The Buddha openly rejected Devadatta's request. The Buddha spoke thus: "If a given Bhikkhu wished to live under a tree let him do so. Let the Bhikkhus select any of the abodes prepared for them by their supporters. If a Bhikku wishes to take fish and flesh let him do so"; the Buddha warned Devadatta: "The results of this action will inevitably follow the doer. Therefore, please do not try to disrupt the Brotherhood".

SPONSORED BY TAY BEE SIM



婆达多自立新僧团，但新僧团内之比丘很快被舍利弗尊者规劝过来，重入佛门

提婆达多不理会佛陀的警告，愤怒地带领一群信仰他的比丘离开，去他乡建立新僧团，严格实行新法。佛陀知道后，就下令舍利弗去劝那群比丘，使他们觉悟，脱离不幸。到了那里，舍利弗趁提婆达多午睡时，依据事实，向那群比丘说明佛陀对建立新僧团的看法和指出提婆达多的种种行为。听后，那群比丘了解了实况。后来他们一齐跟着舍利弗，去拜见佛陀。

Without heeding the word of the Buddha, Devadatta walked away full of spite. He set up his own Brotherhood imposing his unrealistically rigid rules on the Bhikkhus. The Buddha sent Venerable Sariputta, to save those Bhikkkus from that unfortunate situation. While Devadatta was asleep, Venerable Sariputta explained the facts to the Bhikkhus. He explained the Buddha's views on the matter, with frankness. Changing their mind after listening to Venerable Sariputta, the Bhikkhus went back to the Buddha with Venerable Sariputta.

SPONSORED BY TAN SOH HEOK



提婆达多见门徒皆已离去后，要求再谒见佛陀

提婆达多午睡醒来，发现周围异常的寂静，便出来查看，发现连一个比丘也沒有。后来有人告诉他，舍利弗跟比丘说了些话，并带他们去见佛陀。提婆达多非常愤怒，叫人用轿子抬他（当时提婆达多身体衰弱无法步行）去佛陀住处，找出带走他的比丘的目地。

When Devadatta awoke, he found that all the Bhikkhus had left him. He heard that Venerable Sariputta took the Bhikkus back to the Buddha. Devadatta was in a towering rage. As he was weak and unable to walk, he got his attendants to take him to the Buddha, in a palanquin.

SPONSORED BY TAY CHAI LUAN



婆达多在死前终未能再见到佛陀

当比丘们知道提婆达多满腔怒火地来见佛陀，他们请求佛陀避开，因为他们当心提婆达多对佛陀会不利。佛陀却毫不害怕地对舍利弗说："提婆达多是无法加害佛陀的。"后来，确是如此。比丘们得到消息，说轿夫在路边歇息时，提婆达多忽然死去。从那时直到佛陀涅槃，僧团再也没有分裂过。

Seeing enraged Devadatta coming towards the Buddha, the Bhikkhus advised the Buddha to hide lest Devadatta should harm him. But, the Buddha was not at all frightened. He observed to Sariputta, that Devadatta could not harm the Buddha. Later on people understood the truth of the Buddha's word. When the palanquin-bearers put the palanquin down to rest for a while they found that Devdatta was dead. Since that time until the demise of the Buddha there was no disruption of the Bhikkhu Order.

SPONSORED BY TANG CHEE WENG



佛陀宏法四十五年期间曾住锡竹林精舍、祇树给孤独园及其他精舍

佛陀步行到印度境內各大小国家度化众生四十五年，不曾利用交通工具。在雨季里，佛陀在施主供养的精舍里安居。佛陀常安居的精舍是近王舍城，频婆娑罗王供养的竹林精舍，和近舍卫城，孤独长者供养的祇园精舍。在这些岁月里，佛陀每天都精勤地弘扬佛法。

For forty five years the Buddha preached the Doctrine and led masses in the path of virtue. He travelled in various Kingdoms entirely on foot without resort to vehicles. During the rainy season, He dwelt in the monasteries donated to Him by His supporters. For the most part, the Buddha dwelt in Jetavanarama built by Guild-leader Anata Pindika and in Poorvarama built for Him by the Great Devotee Vishakha. Throughout all these years He strove hard to teach and to propagate the Doctrine.

SPONSORED BY TAY KEE THONG & LIN GIN MOEY & CHILDREN & TAN KAH CHAI

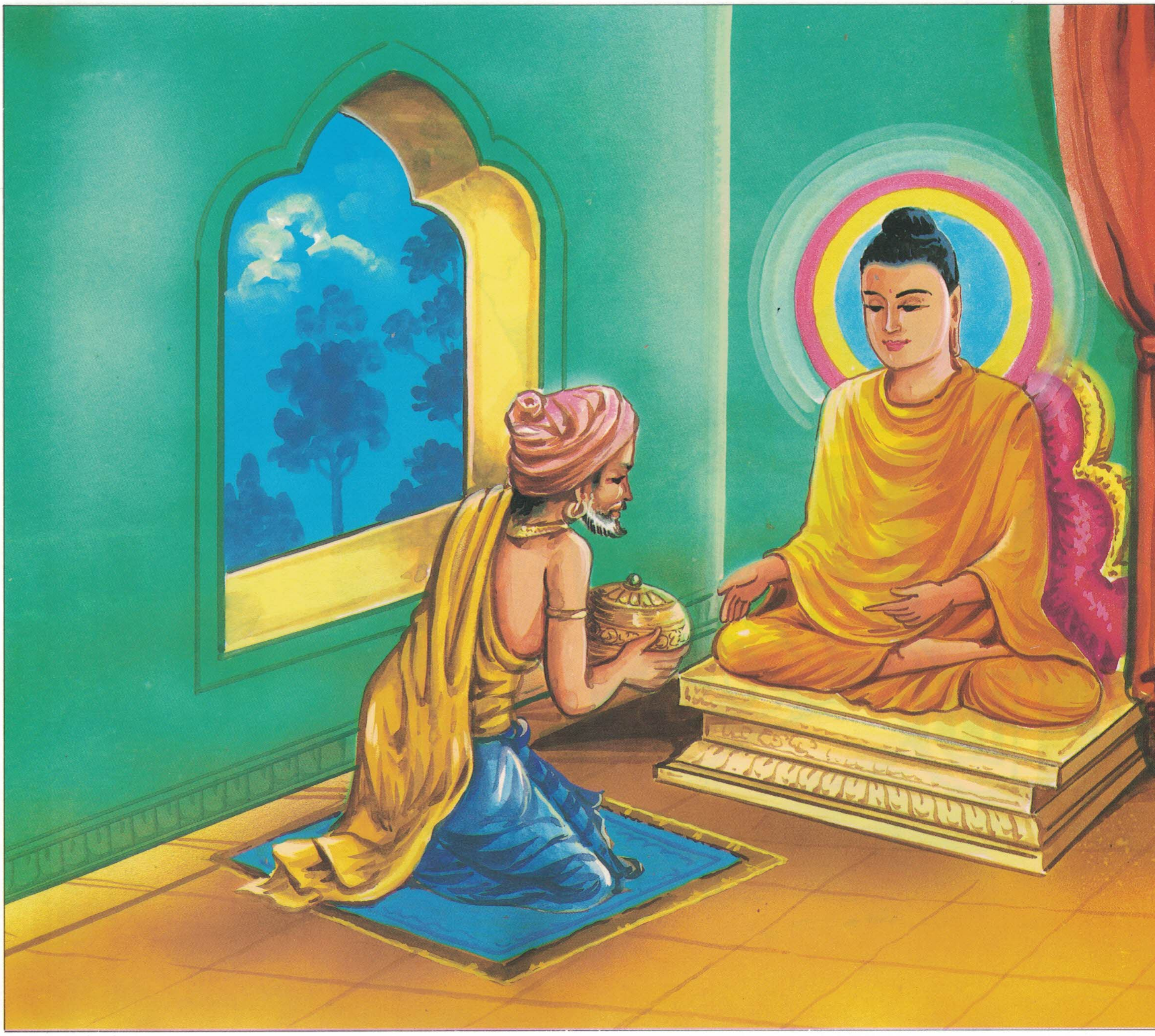


陀为大众说法

佛陀通常在天未亮就起身，洗涤后入定观察众生的根性，看有什么人适合当天受他教化。天亮后，佛陀披上袈裟，托了钵，到附近人家去接受供养。有时独自一人，有时和比丘列队一起去，态度平静安祥。

The Buddha awoke early each day. After morning ablutions He scrutinized the World and men through His great compassionate concentration of the mind. If the Buddha found that someone was ripe for spiritual advancement he would go to him and convert him the same day. Early in the morning He would go out for alms – at times, all alone. Sometimes He would go out with the retinue of Bhikkhus begging alms from house to house.

SPONSORED BY GLADYS LOH



佛陀接受众人之供养

有时会有人恭请佛陀到他们家受供，只要有适合的原因，佛陀都会接受邀请。到了施主家，佛陀坐在垫上，施主接过钵，盛上最好的食物后，供养佛陀。用膳后，佛陀便向在场的人说法，让他们了解善恶的因与果，又指示他们精进地奉行佛法，然后回精舍。

When people invited Him to their homes for alms-offerings, He would accept the invitation only if there was a good reason. When He accepts such an invitation He would partake of the meal, wash His hands and preach a Sermon for those assembled. After that He would go back to the Monastery.

SPONSORED BY TEE KOON TIONG & FAMILY



陀向出家弟子说法

回精舍后，佛陀通常会在休息室或树下安静地坐着，等所有的比丘托钵回来，吃饭后，才回住室休息一下。当比丘们在会议室集合时，佛陀会去说一些适合机宜的佛法，或鼓励比丘们努力修习佛法，至达到目的，证得涅槃。

The Buddha would sit calmly under a tree or in the Assembly Hall, until all the Bhikkhus had taken their meals. After that He would enter His cell to rest. When all the Bhikkhus are assembled in the Preaching Hall, He would preach a sermon appropriate for that moment, or else He would lead a discussion directing the Bhikkhus to attain Nibbana during this life-time itself.

SPONSORED BY THAN MYINT



佛陀与弟子们走访乡间、村落及城市宏法

佛陀说完法后，有些比丘请求佛陀说明要点，以便适合他们的根器念诵。佛陀便依个人的根器和修行的程度来开示。比丘散会后，各人到树林里或树下，或荒芜的地方，坐下修行或念诵佛陀所开示的句偈。佛陀也回到自己的住室。

After the Buddha's sermon, certain Bhikkhus request the Buddha for a summary of the Sermon. The Buddha would preach to suit the stage of spiritual development of each individual. The Bhikkus go out after the Sermon, and meditate selecting such a quiet place as the foot of a tree, a forest or an empty house. They would recite stanzas. After this, the Buddha too goes back to His cell.

SPONSORED BY MRS. U.G. PIYASENA, PENANG
IN MEMORY OF LATE MR. U.G. PIYASENA, PENANG



季时分，佛陀得到众人以日常用品供养

夏天，佛陀在住宿的地方说法时，附近的人家会在傍晚带着供品来听法。佛陀以各种不同巧妙而方便的语言说法，使每个人都能明白他说的法。不论富有，贫穷，有或没有知识，都认为佛陀是在向自己说法，所以听完后都觉高兴满意，并表示对佛法的信仰，愿一生严格依法修行。

In the summer, of an evening, neighbours would visit the Buddha, some brought along offerings. Some came to listen to sermons. Using the language adeptly the Buddha preached to them winning their minds and hearts. Each person in the Assembly would think that the Buddha spoke specifically to him or to her. At the end of the sermon, they all became happy and pledged to practise Buddhism life-long.

SPONSORED BY THOW XIN YUAN



众人闻法后离去，佛陀才在精舍旁的河流中沐浴

那些人离去后，佛陀便回精舍洗澡。但如周围有适合的河流或水池，佛陀在晚上，会去那儿洗澡。洗完澡后，佛陀便入定休息一会儿，然后接见别处来的比丘，慰问他们，讲解难懂的佛法，使他们明白后，欢喜地离去。

After the devotees left, the Buddha would go back to the Monsatery to bathe. If their was a river or pond near the Assembly Hall the Buddha would bathe in the evening. He would remain in tranquil mind for a while after the bath. Next, He would speak to the Bhikkhus who had come from other regions: after expounding difficult places of the Doctrine, the Buddha would go back to His cell with tranquil mind.

SPONSORED BY THOW XIN QIANG

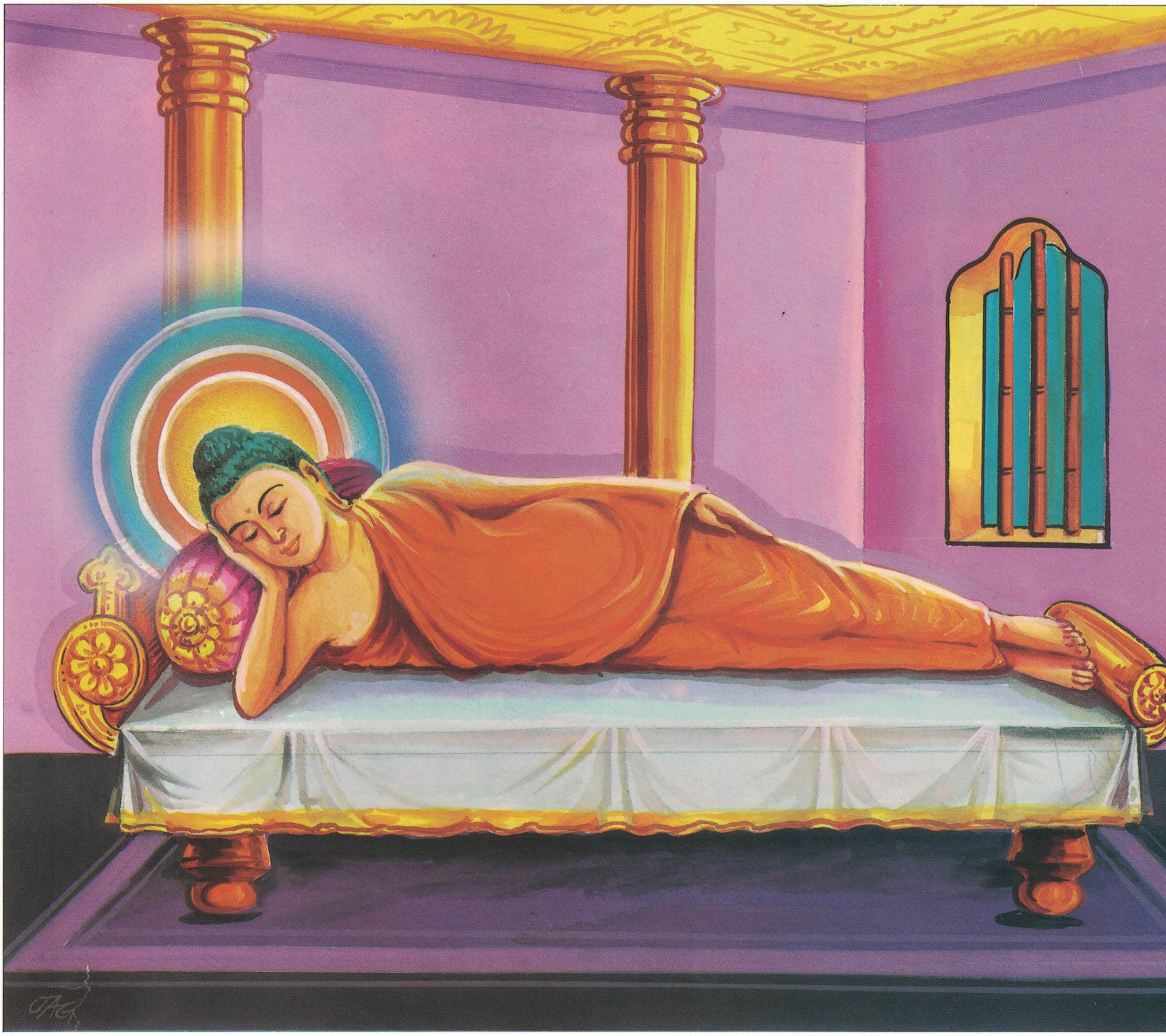


佛陀于午间向在家众说法

为了消除一整天坐着的疲倦，佛陀便在精舍的一处来回走着，让精神恢复。这叫做〖经行〗。每晚经行后，佛陀便再和比丘们谈话。深夜时，如有国王等重要人物到访，问问题，佛陀会为他们解答，使他们欢喜地离去。

The Buddha walked in the afternoon to overcome the weariness from the day-time nap. After His walk, He would once again meet the Bhikkhus in the evening and talk to them. In the night important people like Kings visited the Buddha and discussed problems. When the Buddha responded, they would go back happily.

SPONSORED BY THOW XIN WEI



佛陀于深夜时分歇息

过后便是佛陀就寝时刻。佛陀右侧左卧，双脚相叠微倾，左手放在左身上，右手向上弯，扶着头部入睡。天未亮，佛陀就起身，入定观察众生的根器，天亮后再弘法。

Next, it is the time to rest. The Buddha always slept on the right side of His body. He slept with His legs slightly bent, with His left leg on the right leg and with His right hand under the right cheek. He awoke before dawn. Then He would scrutinize the World with great compassion, for future disciples.

SPONSORED BY ONG SAY LAM & FAMILY



佛陀不分贵贱、贫富为社会各阶层众生说法

在佛陀弘法的四十五年里，从不懒散。除非是在行路，不然佛陀一定是在弘法。不只是弘法，佛陀也以他丰富的知识和深广的智慧，为他所碰见的人不论是农夫、园丁、铁匠或造车的人解答问题，引导他们去领悟生命的眞正意义。

The Buddha travelled about in minor and major Kingdoms of India for 45 years making the people lead a virtuous life. His vigour was unflagging. When He was not travelling around He spent His time not only to preach sermons, but also to solve the problems of the people He met and to make them understand the meaning of life. He was happy whenever such people as farmers, gardeners, blacksmiths or chariot-makers came to see Him to find solutions for their problems.

SPONSORED BY UNITY AIR-COND & ELECT ENGRG PTE LTD



佛陀为各类人物解除困扰

佛陀从不表示不愿意回答困难的问题或解释复杂的难题，也从未被问者惹恼或无法回答某些问题。佛陀总以适合众生根器的方法来弘法。不论来者是虚心来学习的，还是专程来刁难的，都能得到圆满的答复。而那些刁难者最终也归依佛法。

The Buddha never disliked the idea of finding solutions for difficult questions. He always preached in terms of the particular character of the people who came to see Him. He greeted all with even mind, whether they came to question Him about profound philosophic issues, or merely to harrass Him. He vanquished with His unparalleled wisdom, those who challenged Him or came to scrutinize Him. All of them later became His devoted followers.

SPONSORED BY WINNIE TAN & FAMILY



佛陀传法四十五载后已年届八十了

游化了四十五年，佛陀已是八十岁了。他了解到游化的时间也该结束了。虽然心里还是很坚强的，但是他感到体力日渐衰退，将住世不久。所以佛陀决定回到年青时所熟悉的地方，喜马拉雅山麓一带入灭。佛陀便带了阿难及一羣比丘离开王舍城。

The Buddha who had travelled about for 45 years in His mission of spreading the Doctrine, was now nearing eighty. Though His mind was as strong as ever His physical vigour was weakening. Therefore, he felt that His mission was coming to an end. Realizing that, He did not have very much time to live, He decided to travel towards the foot-hills of the Himalayas, familiar to Him from His youth. He intended to depart the World in that location. With this in mind, He left Rajagaha accompanied by Ananda and a retinue of Bhikkhus.

SPONSORED BY WAN KAM-MOON



佛陀在毗舍离城渡庵摩罗女

途中，佛陀经过巴达利国和毗舍离城。佛陀曾经在毗舍离住过，并得婬女菴摩罗供养菴摩罗园。菴摩罗曾经与国内王子比赛供养佛陀。到了竹林村，佛陀吩咐比丘们，可以各别随自己喜欢的地方渡雨季。但佛陀和阿难决定留在竹林村中。

Starting from there, the Buddha walked through the Kingdom of Patali, passed Vesali and travelled North. The city of Vesali was one of His former dwelling places. It was at Vesali that the courtesan Ambapali offered Him the mango grove, vying with Kings who were keen to make offerings to the Buddha. He asked the Bhikkhus to spend the rainy season in any village they liked. But, the Buddha and Ananda spent the rainy season in the same village.

SPONSORED BY WIJENDRA & FAMILY



陀陀在人间渡过的最后一个雨季里得了重病

在竹林村渡雨季时，佛陀病倒，后康复。一天中午，阿难为佛陀在一荫凉处铺坐垫让佛陀坐。阿难说："佛陀，不久前见您病重很是担心，现在您康复了，我是多么的高兴。我时刻在想，您不会在那时入涅槃，您会继续指导教诲我们比丘，直至比丘们能在佛陀入灭后成为依法修行的基石。"

While spending the rainy season in the village of Veluvana the Buddha became gravely ill. He recovered eventually and the pain disappeared fully. Venerable Ananda observed: "O Sir, I was very much grieved when you were ill. I am happy that You have recovered. When You were seriously ill, I expected that You will not die at that time. I hoped that You will give instructions to be followed after Your demise".

SPONSORED BY WEE THIAN TAI (ROYCE-ARI TRADERS)



佛陀开示阿难尊者

佛陀说："阿难，比丘们还想从我这儿得到什么呢？我已把所有的佛法都说尽了。现在，比丘们应该知道如何去修行及证涅槃，我并没保留任何秘密。我至诚地希望比丘们能达到最高的成就。我已把他们应知道的解脱法门告诉他们了。阿难，如今我已是一名八十岁老人，力量衰弱，住世也将近尾声，所以你应当依靠自己，因为自己才是住处，不可靠他人。佛法是你所应依靠的，因为佛法是心的根本，再也没有其他的。"佛陀再重复道："阿难，哪位比丘立志修行，就是僧团中最有进度的人！"

The Buddha replied him thus: "I have taught the Bhikkhus everything, I have never held back any secrets. I have taught them everything they should know until they are liberated from suffering. Ananda, I am an old person now. My life is nearing its end. I am eighty now. You must now help yourself, the Doctrine is your only help".

SPONSORED BY VINCENT ANG



陀定于卫塞月圆日入灭

天亮时，佛陀觉得舒服些，便到毗舍离城托钵。吃完饭后，佛陀启程到波婆塔，并吩咐阿难带坐垫，以便在午时能休息。当佛陀单独在树荫下静坐时，他以心观察〖舍寿因缘〗，知道自己将在三个月后涅槃。当阿难来见佛陀时，佛陀说："阿难，毗舍佉月十五日，世尊将要入涅槃，离开现在只有三个月。

Next morning He went to the City of Pava for alms. After his meals He asked Ananda to prepare Him a seat. He contemplated and decided, that He should depart this life, three months hence. He said to Ananda: "Ananda, the Buddha will depart this World on the Full-moon Day of Vesak; there are only 3 months left now".

SPONSORED BY ONG GEAK HO & LIM LEONG BEE & LIM PHAIK SIM



阿难哀求佛陀住世

阿难哀求道："请佛陀不要入涅槃，继续救度众生，脱离痛苦！"佛陀对阿难说："阿难，世尊已完全脱离生死业缘，三个月后就入灭。再者，死是免不了的，也沒有任何东西能永远存在。阿难，不要想这个了，让我们去大林精舍，通知毗舍离城的比丘们，到那儿集会。"阿难受命通知了比丘们。

Venerable Ananda entreated the Buddha to continue to live for the good of the people. The Buddha spoke to him thus: "Ananda, I will die three months hence. No one can avoid death. No one can live forever. Ananda get all the Bhikkhus to asemble at the monastery of Mahavana". Ananda informed the Buddha when the Bhikkhus had assembled.

SPONSORED BY V HARI HARAN



予弟子们的劝诫

佛陀到集会的地方，作了最重要的开示。他也说出了对比丘们的期望，鼓励他们严格遵行佛法，利益世人，助众生修学佛法，做世人的榜样。最后世尊重复说："世间的一切，都是无常和不实在的。你们要精进，努力修行，以求将来有进步。要收摄自己的心，使不放逸，才能脱离生死轮回的痛苦。"

He addressed the Assembly of Bhikkus and exhorted them to follow the Doctrine and to help the masses to lead virtuous lives. Finally He advised them thus : "All material things change. They are an illusion. Learn the Doctrine and follow its principles without delay. Discipline your mind. Do not be slothful. That way you can escape the sufferings of Sansara".

SPONSORED BY WONG CHONG SOON



佛陀最后一次观望毗舍离城

一天早上，为了看毗舍离城最后一次，佛陀和阿难到那儿托钵。佛陀对阿难说：“阿难，这是世尊最后一次看毗舍离了。让我们到犍茶村吧！”到了犍茶村，休息了一会儿，佛陀就对村民说法，后和弟子们前往诃提村、菴婆村、阎浮村，最后抵达菩伽城，在阿难塔休息。过后指示比丘们审察佛法的四大教法。然后带着弟子们到波婆城，金匠儿子淳陀的芒果园歇息。

One morning the Buddha and Ananda went on their alms round in the City of Vesali, as the Buddha wanted to see the City for the last time. He spoke to Ananda thus: "Ananda, this is the last time I see the City of Vesali. Let us go to Bhanda Village". He preached to the villagers of Bhanda and travelled to the villages of Hathi, Amba and Jambu. Next He visited the City of Bhaga. From there He returned to the City of Pava, and stayed in the mango-grove of Chunda.

SPONSORED BY WONG CHONG SOON



陀接受淳陀的供养

在芒果园时，佛陀向淳陀及家人说法，使他们对佛法生起信仰，并皈依三宝。淳陀邀请佛陀隔天到他家受供。淳陀的供食中掺有一种旃檀耳。吃了此物后，佛陀在竹林村所得的病就复发了，且比上回更严重。但佛陀强忍着，继续往前行，希望能到拘尸那城。

The Buddha expounded the Doctrine to Chunda and to the members of his family, to persuade them to follow the Triple Gem. The Buddha accepted Chunda's invitation and offer of alms for the next day. A variety of mushrooms grown in the Sandalwood forest had been part of the meal offered by Chunda. When the Buddha partook of this meal His previous illness recurred with greater severity.But, the Buddha travelled on, patiently bearing up the pain, intending to reach the City of Kusinara.

SPONSORED BY WONG KWOK LEONG & FAMILY



佛陀辗转到达拘尸那城

在路上，每走一段路，佛陀就得休息一下。快到拘尸那城时，佛陀遇见了阿罗蓝仙人的信徒，弗拘沙。弗拘沙是一个末罗族王子。他是从拘尸那城步行，去波婆城，希望在途中遇见佛陀。见到了佛陀，佛陀向他说了和平住法，使他生起信仰，皈依三宝，并供养两匹金色布料予佛陀。佛陀只接受一匹，叫弗拘沙把另一匹供予阿难。之后佛陀渡过脚俱多河，休息片刻，才抵达拘尸那境內的熙连禅河。

In slow stages the Buddha reached the City of Kusinara and rested under a tree. There He met a disciple of Sage Alara Kalama, who had been seeking an audience with the Buddha: the Buddha preached to him. Exceedingly pleased he offered two golden coloured clothes to the Buddha. The Buddha accepted one and the other was offered to Ananda. The Buddha crossed River Kakutha, rested a while and reached River Hiranyawathi, within the boundaries of the City of Kusinara.

SPONSORED BY WONG KWOK LEONG & FAMILY



佛陀卧于两棵娑罗树下，准备入灭

过了熙连禅河，他们来到了末罗王族游憩之地，娑罗树林。佛陀自觉无法再往前，就对阿难说："阿难，在那两棵娑罗树之间，为我准备躺卧的地方，我觉得很疲倦。"阿难拿了佛陀的僧衣，摺成四叠，铺在两棵娑罗树之间。佛陀头向北方，侧身躺下。佛陀并沒入睡，只休息来消除疲乏和痛苦。虽然如此，佛陀心里还是象以往一样的平静。

Crossing River Hiranyawathi, the Buddha and His retinue arrived at Salavana, the pleasure park of the members of Malla Royalty. The Buddha felt that He could not walk any further and asked Ananda to prepare a place for Him to rest between two Sala trees. Ananda, folding the Buddha's robe prepared a place for Him to lie down. He lay down with His head towards the North.

SPONSORED BY WONG KWOK LEONG & FAMILY

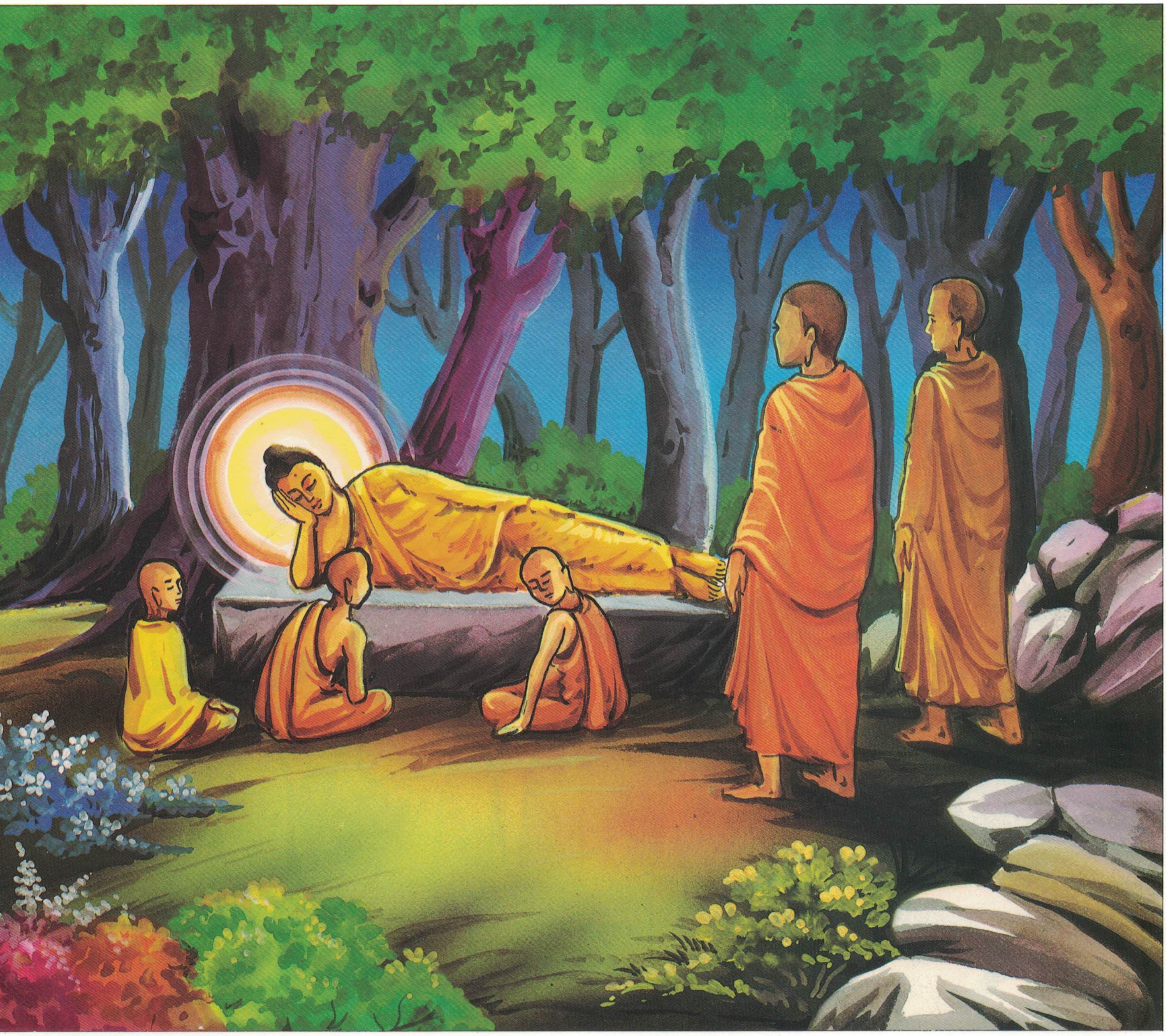


阿难尊者深沉的悲痛

阿难觉得佛陀这次眞的要离开了。他无法忍受心中的悲伤，躲到一处哭泣，自言自语道：“我不象其他比丘一样，已证得阿罗汉果，我还得继续修学，但现在我们慈悲的老师就要离去，留下我一人！”

Ananda realized that this time the Buddha was leaving them. All alone he began to weep. "I have not attained Arahantship so far, unlike other disciples. But, My Teacher will depart, leaving me behind. I will lose my kind Teacher forever". Tears welled from his eyes.

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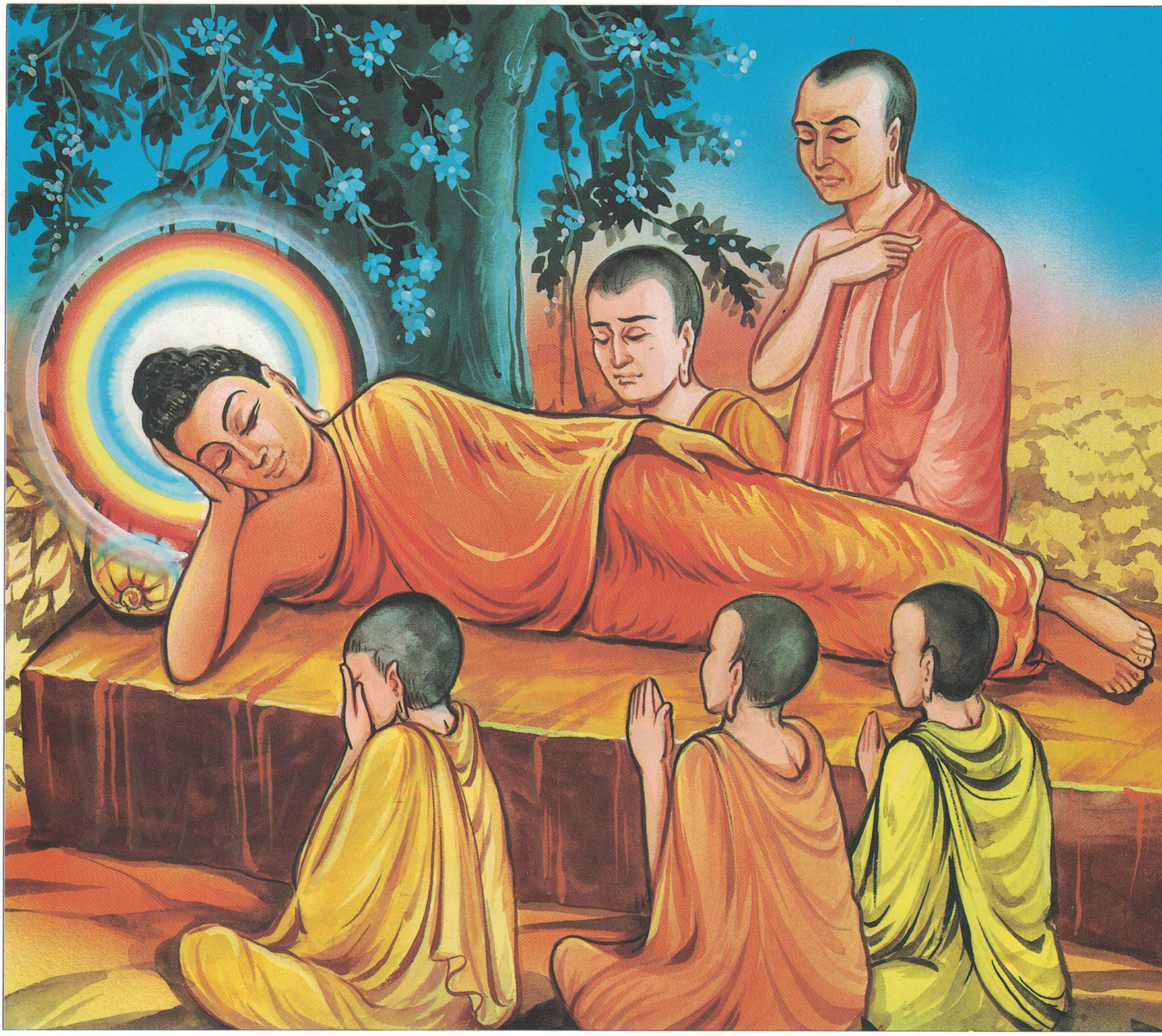
佛陀安慰阿难尊者

当佛陀睁开眼睛时，见不到阿难，就问身边的比丘："阿难到哪里去了？"比丘答："阿难躲在一旁哭泣，说他还没证得阿罗汉果，还需要修学，但大慈大悲的老师却要离开了。"佛陀吩咐那位比丘把阿难找来，后慈悲地安慰他。

The Buddha opened His eyes and not seeing Ananda around enquired about him. The other disciples informed Him that Ananda was weeping.

The Buddha asked one of the Bhikkhus to fetch Ananda. When Ananda returned, the Buddha consoled him with kind words.

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IN LOVING MEMORY OF LATE MR GOH HONG LENG

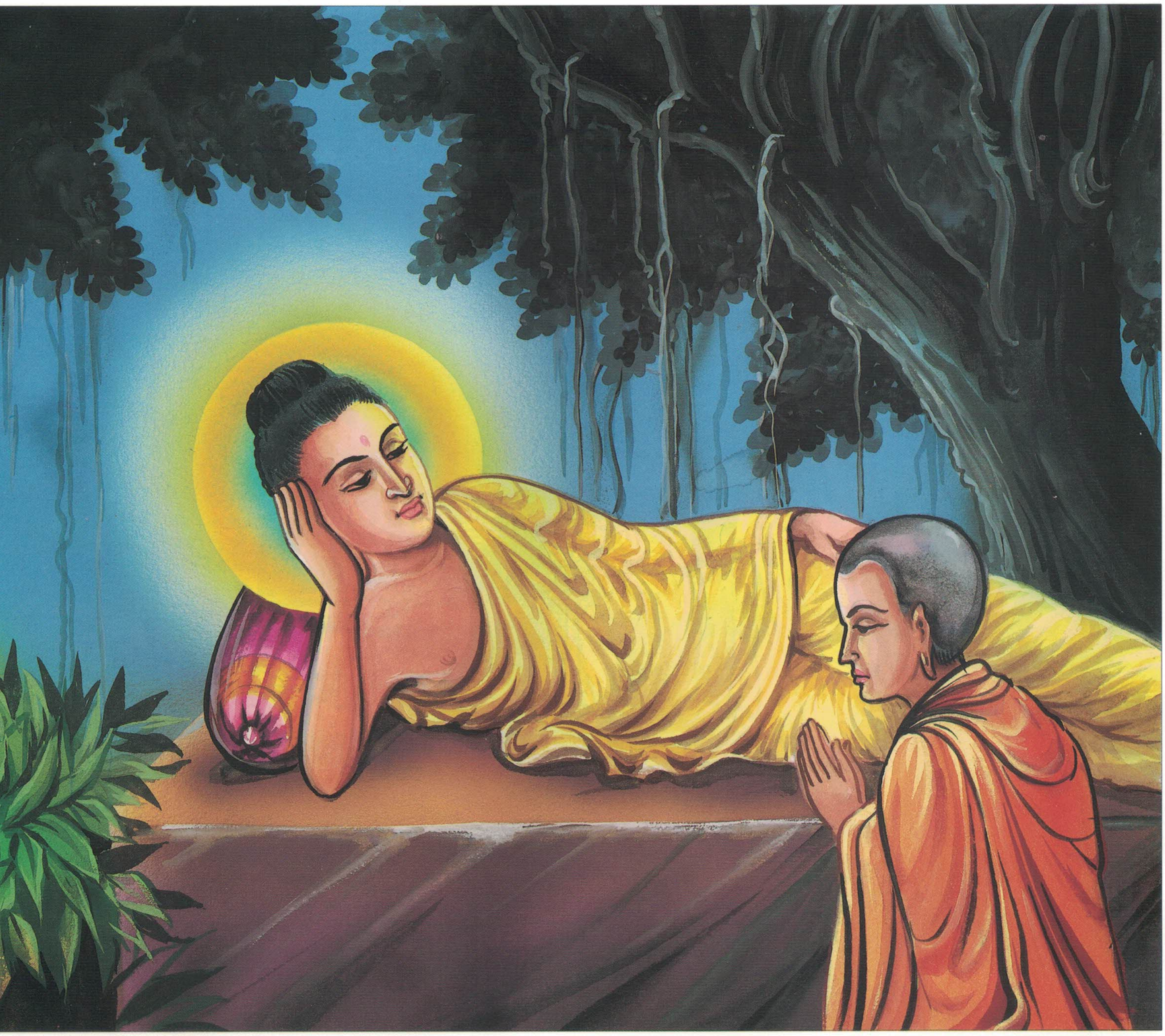


佛陀于众弟子前称扬阿难尊者

佛陀向众比丘称赞阿难说："过去诸如来都有杰出侍者，但他们都比不上我的侍者阿难。未来如来也有好侍者，但他们还是比不上阿难。阿难是我所有侍者中最好最聪慧的。阿难知道如何安排最适当的时间让我接见来访的人，并亲切地对待他们。他所说的话也很合时宜，使到访的人感到非常满意。当阿难对人说一件事，那个人一定很专心的听，并超出了阿难对他们的期望。阿难始终都是我最杰出的侍者。"

In the presence of the disciples the Buddha praised Ananda. The Buddha said that Ananda was better than any attendant of any Buddha of the past or the future. "Ananda has always been my most outstanding attendant."

SPONSORED BY VINITHA WAN LAI WAN & CHILDREN
IN LOVING MEMORY OF LATE MR WAN YONG KWAI



阿难尊者请佛于王舍城等大城入灭

后来，阿难对佛陀说："佛陀，请不要在既不合时宜又偏僻的地方入涅槃，请到大城市如王舍城、舍卫城、毗舍离或其他大城市入灭。在那些城市里有许多有钱有势的人，是佛弟子，他们会妥善处理您的法体。"

Venerable Ananda replied the Buddha thus: "O Sir please do not pass away in this unsuitable, insignificant corner of the World. Please select a City like Vesali, Shravasti or Rajagaha as the place where You would pass away. In those Cities, there are powerful and affluent devotees who would organize your funeral ceremony with great responsibility".

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佛陀敍述拘尸那城的前身

佛陀对阿难说："不！阿难，可别这么说。很久以前这个偏僻小国是转轮圣王住的繁华京都。阿难，去拘尸那城，告诉国王和人民，今夜最后一更，世尊就入灭。如有人要见我，就必须在这个时辰之前到来。"听后，阿难带了几个比丘进拘尸那城通知末罗王和人民们。。

The Buddha replied: "Ananda, do not think thus. This was a very prosperous Kingdom at one time. It was the capital of a Universal Monarch. Ananda, go to the City of Kusinara and inform the King and the people that I will pass away in the last watch of the night and that they should come before that time if they wish to see me". Ananda, communicated this to the King and the people.

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拘尸那城民得知佛陀将入灭之消息

当拘尸那城的国王和人民听到佛陀将入灭时，都悲伤地哭着说："佛陀入灭得太早了。世上的明灯，将熄灭了。"拘尸那城的男女老少都悲伤地，哀哭着来娑罗树林最后一次拜见佛陀。一群群人民都依次序拜见佛陀，显得很不舍。

Hearing that the Buddha was about to pass away, the King and the people of Kusinara lamented: "It is not yet time for the Buddha's great demise. Has the Light of the World gone out so soon?" Masses trekked to the Park to see the Buddha. Weeping, wailing and lamenting they went there and lingered on unwilling to leave".

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须拔陀罗求见佛陀

当时，在拘尸那有一名青年须拔陀罗，得知佛陀快要入灭时，决定见佛陀，问佛陀一些困扰了他很久的问题。须拔陀罗相信佛陀能给他一个完满的答复。来到娑罗林，他请求阿难让他见佛陀，以便在佛陀还没入灭之前，为他解答问题。

At that time a young Ascetic by the name of Subadda, who held false views, lived in the City of Kusinara. Hearing that the Buddha was dying he was keen to see Him, as he was convinced that only the Buddha could solve the problems he had. Subadda met Ananda and asked for permission to get answers for his problems, before the Buddha passed away.

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难尊者不允须拔陀罗之请求

阿难对他说："不！不！须拔陀罗，佛陀现在非常疲倦，你不要再问些问题来烦他。"但须拔陀罗见佛心切，一而再，再而三地请求，阿难还是坚决地拒绝，说佛陀病重，不应被任何人所烦扰。但佛陀听到他们俩的说话声时，知道了须拔陀罗的来意后，就吩咐阿难让他进来。

Ananda told him : "Subadda, this cannot be allowed. The Buddha is exhausted. You must not trouble Him with your questions". Subadda kept on seeking Ananda's permission, while Ananda continued to refuse. The Buddha overheard their conversation and realizing the intentions of Subadda, asked Ananda to give Subadda permission to see Him.

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IN LOVING MEMORY OF LATE GRANDPARENTS



佛陀召唤须拔陀罗

佛陀对阿难说："阿难，不要阻止须拔陀罗进来，他所要问的是一些关于修学佛法的问题，并不是无谓地打扰我。我的解说会令他马上明了。"所以阿难便允许须拔陀罗见佛。

The Buddha spoke to Ananda. "Please allow Subadda to come and see me. He does not want to trouble me with unnecessary questions. But wants to seek solutions for genuine problems regarding my Doctrine". Ananda gave Him permission to see the Buddha.

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佛陀为须拔陀罗解疑並剃度他

听了须拔陀罗的问题后，佛陀便对他说法，直至他心中所有的疑惑都消除，萌生信仰，求剃度出家。佛陀命阿难为他剃度，给他机会修习。因此，须拔陀罗是佛陀所度的最后一个比丘。象阿若憍陈如，那位最初在鹿野苑受度化的比丘一样，须拔陀罗勤力地修学，不久便证得阿罗汉果。

The Buddha gave Subadda a hearing and preached him the Doctrine so that all his problems will be solved. Subadda requested the Buddha to ordain him. The Buddha ordained him. This way Subadda became the Buddha's last disciple. Just as Kondanna who listened to the Buddha's first Sermon, Subadda too studied the Doctrine and eventually attained Arahantship.

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佛陀向弟子们做最后的训导

过后，佛陀便让周围的比丘们发问，看谁对佛法还有疑惑。但没有一个比丘对佛、法、僧三宝有任何疑惑。最后佛陀对比丘们说："比丘们，这是世尊最后一次对你们说话。诸行无常，你们必须完全舍离，不可放逸"。

The Buddha gave the disciples a final opportunity to clear any doubts anyone had, about the Doctrine. But, no one had any doubt whatsoever about the three Refuges. This was the Buddha's last advice: "O Bhikkhus, this is the last time I get to address you. Everything in the World is impermanent. Do not crave for impermanent things. Do not delay".

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陀八十岁于拘尸那城入灭

佛陀跟着入禅定，达到第九禅，从深的第九禅中退到第四禅的境界。当佛陀出离第四禅时，他完全断除了五蕴（把人们困在生死轮回的积物），不再此界或他界继续有生死。
那时佛陀已是八十岁数，在末罗王统治的拘尸那城外的娑罗树林里，于毗舍佉月的十五月圆日，夜间的最后一更，进入摩诃般涅槃。

The Buddha entered into deep meditation. He entered the first stage and from there He entered the fourth stage. Liberating from the fourth stage He achieved the Great Demise. Hereafter He will not be born again and will not die again.

The Buddha who was eighty at that time attained the great Demise on the Full-moon Day of Vesak, in the Sala Grove, outside Kusinara, ruled by Malla Kings.

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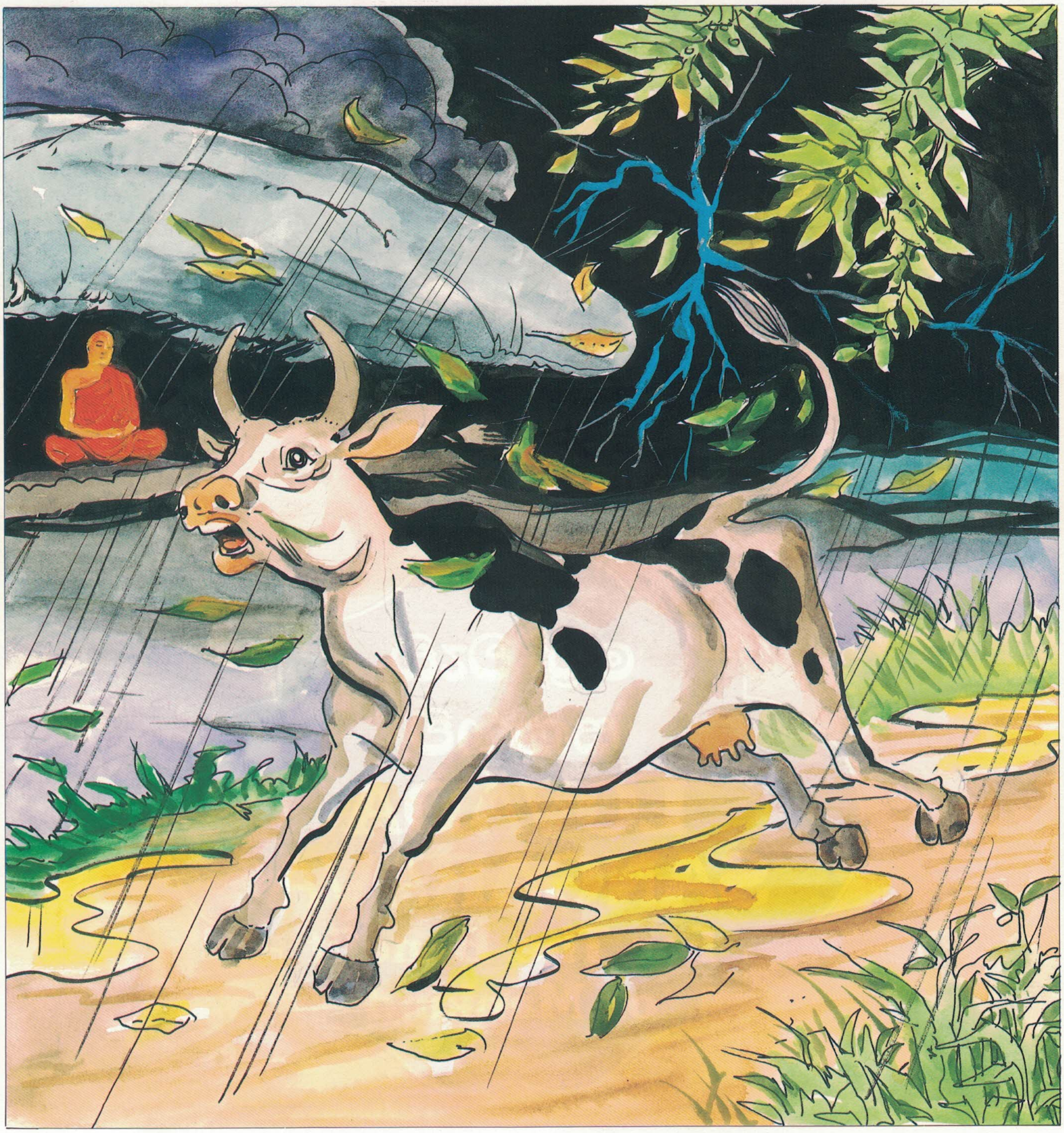
明灯虽灭，法炬常存。 ***World is gone. But the beacon of Dhamma lasts for Ages.***

光亮的明灯熄灭了！但是法灯，也就是佛陀的教诲，永远存在，引导世间千千万万的人，度过生死之流，到涅槃去。

The Bright Light went out. But the Lamp of His Teaching, remains bright forever enabling numerous men and women to cross the Ocean of Sansara.

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LOVÄDA SANGARAVA
For The Benefit of Mankind

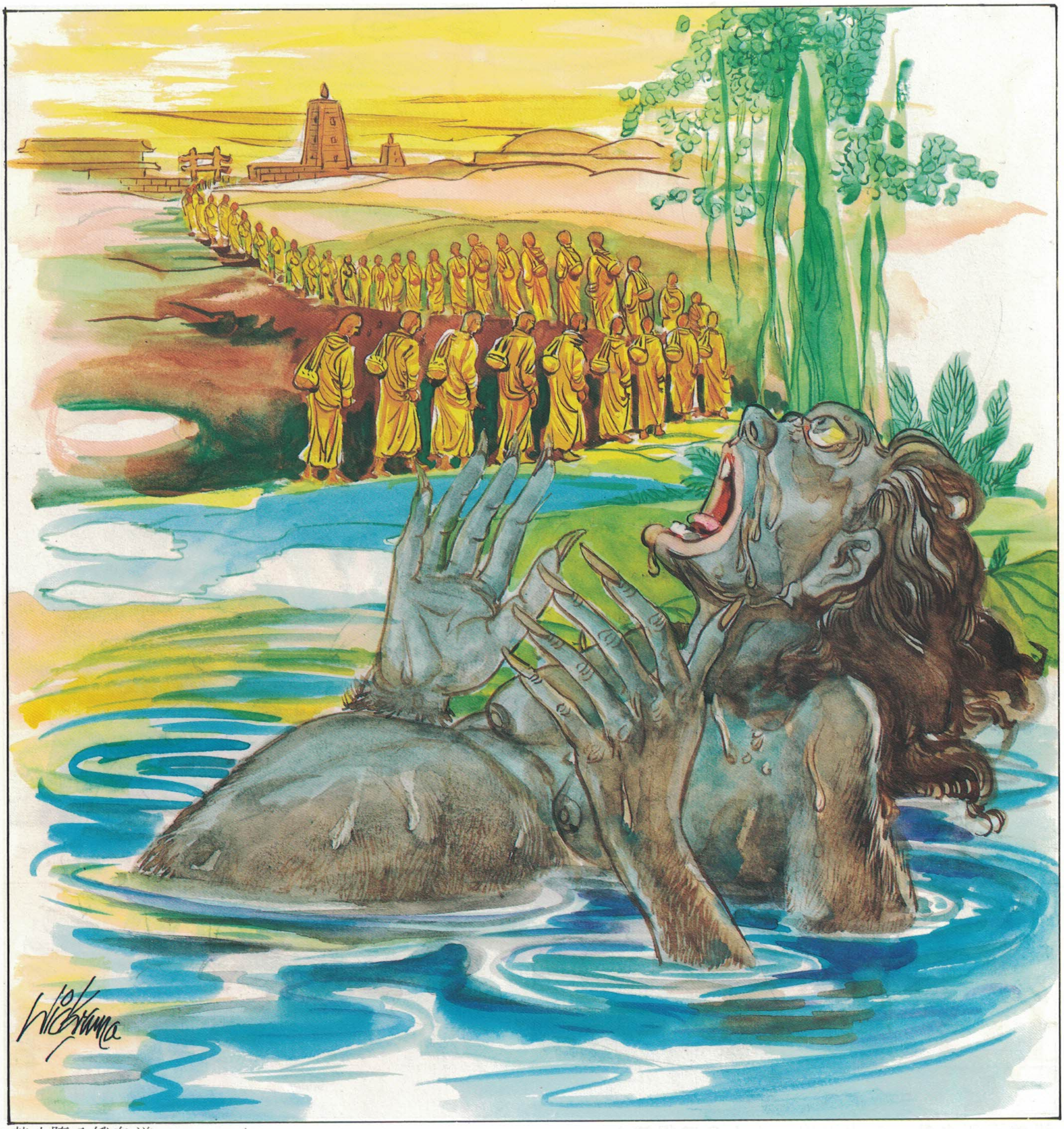


…如果一个人堕入畜生道…

如果一个人堕入畜生道，他将不能安乐地将精神放在行善积福德的事业上。

If one is born as an animal, one does not have the peace of mind to devote one's self to virtuous and meritorious activities.

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若人堕入饿鬼道…

If persons are born as manes-evil spirits

如果人们堕落成饿鬼，他们就连粪土也不能吃，假使能到天河边也喝不到清凉的水。
在这样的苦境中，他们虽想行善也身不由己，无能为力了。

If persons are born as manes – evil spirits, they do not get even dirt for food. Nor can their thirst be quenched even if they fall in the heaven's river. Therefore, meritorious deeds cannot be done even if one desired.

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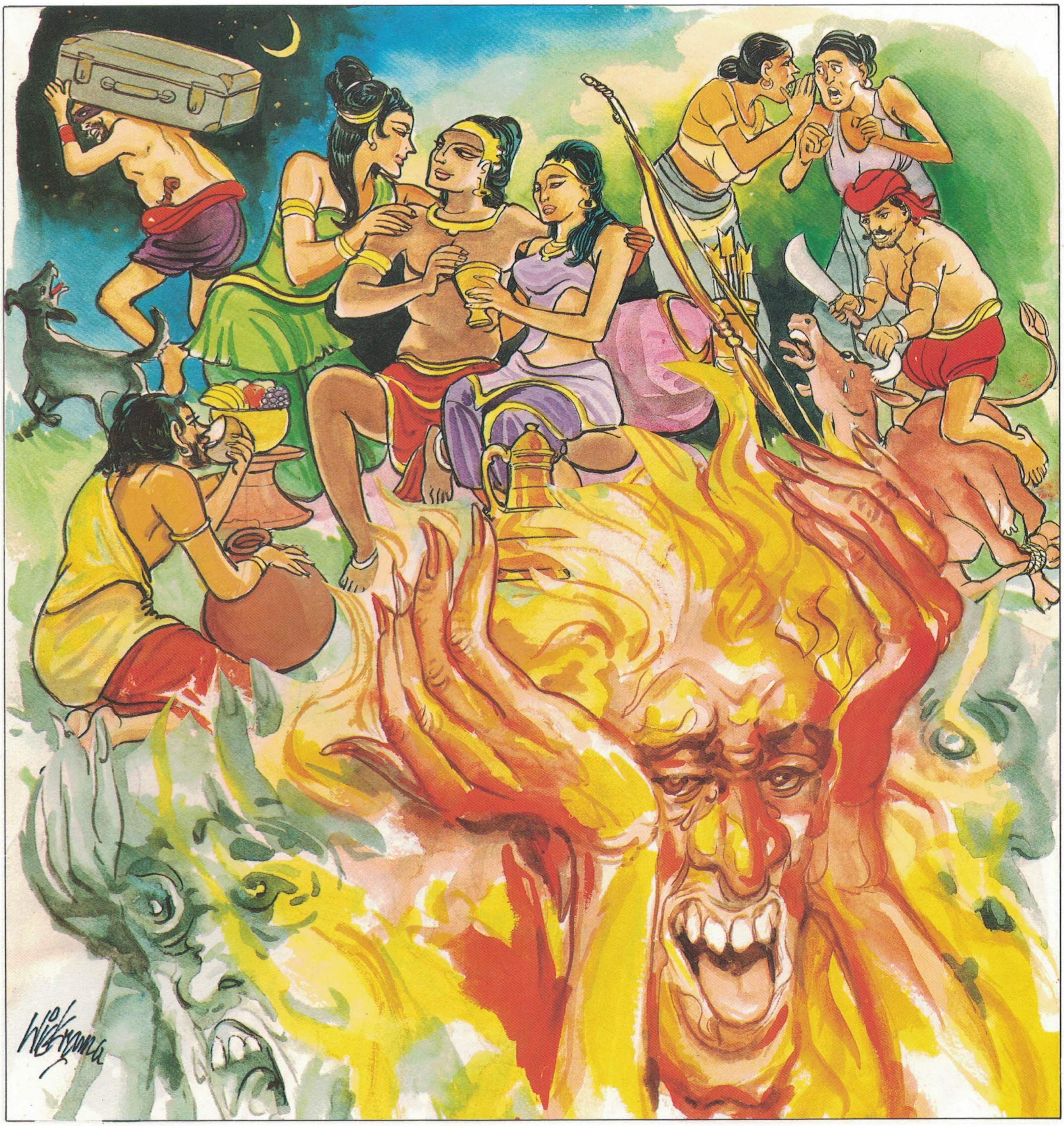
纵然百年老鳖从海中冒出…（人身难得篇）

Even if a Turtle emerging from the depth of the Ocean

佛曾打过这样一个譬喻：一只鳖一百年內只有一次冒出海面的机会，幸运的话才能找到一根漂过的芦苇看看世界，而流转生死仍能得到人身，也是这样地不容易！

Even if a turtle emerging from the depth of the ocean once in hundred years can get the chance of seeing through a stray reed, a person who has sinned has no chance whatsoever of being born as a human being.

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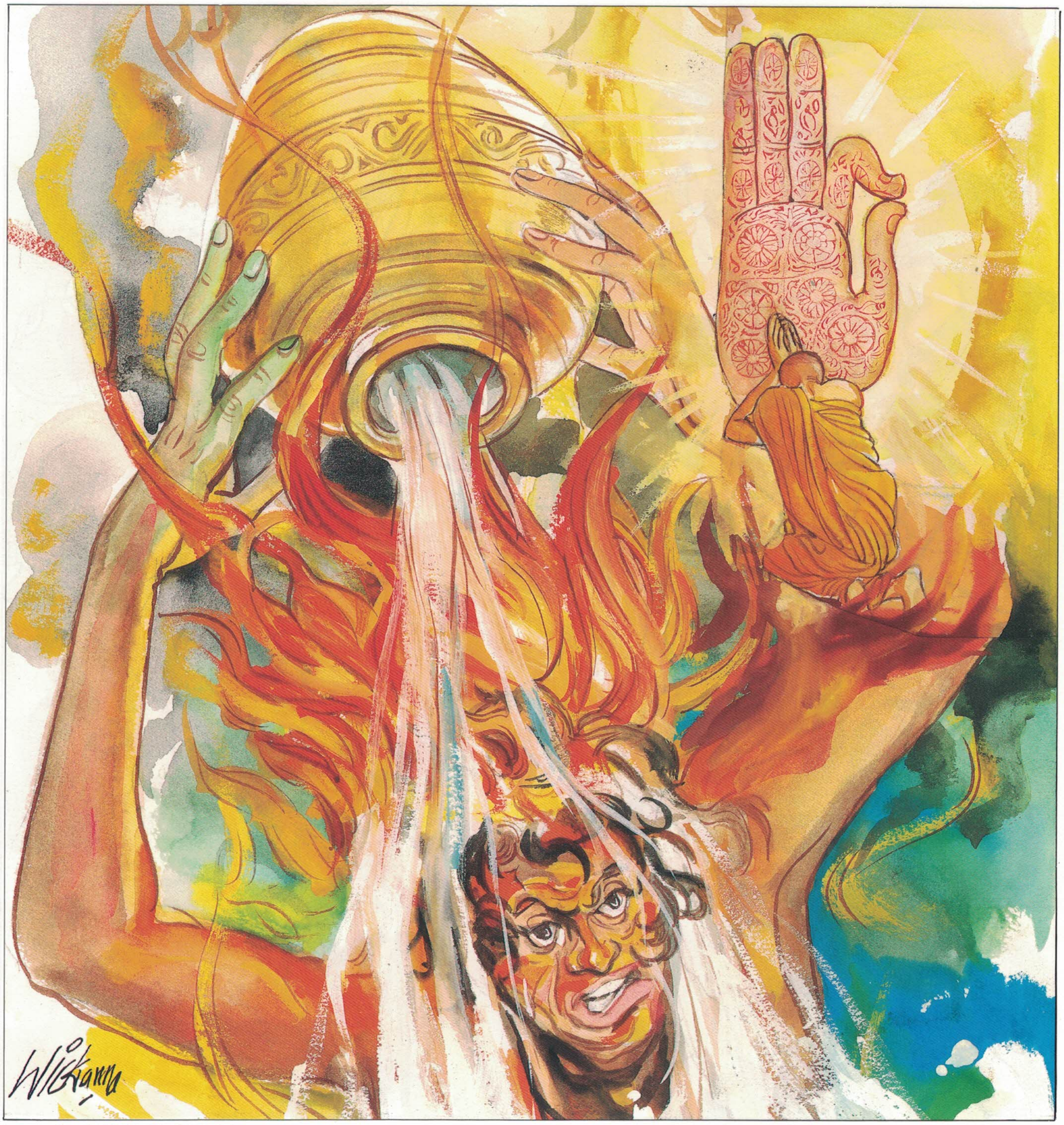
…于今世造五逆罪者…

People commit five-fold sins during this Birth

于今世造五逆罪的人，死后将堕地狱受极重苦。因此，我们应利用在世为人的机会，尽力去修福积德，让人生活得更有意义。

People commit five – fold sins during this birth and after death too suffer endlesely in hell. Therefore, make this human existence worthwhile by gathering merit during your life-time.

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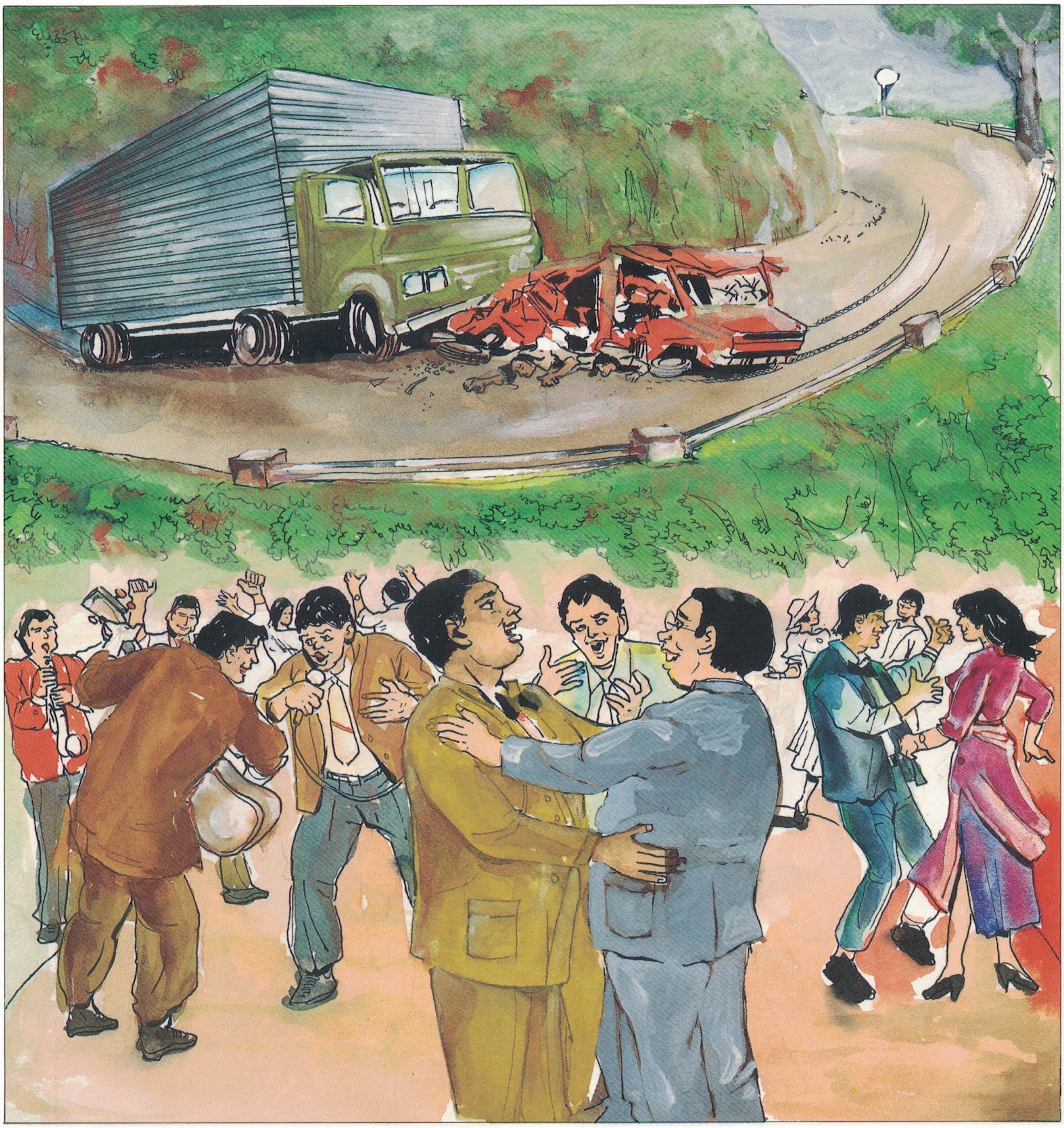


…一个人若头发着火时…
A person whose hair is on fire

一个人如果发现头发着火时，一定毫不迟疑地把火扑灭。同样地，我们也应该发大精进，如救头燃般地修持，脱离此生死轮廻的苦海。

A person whose hair is on fire, will never delay to quell that fire. Similarly never delay in your effort to put an end to the suffering of sansara – (The ocean of rebirths).

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死魔随时随地在等待着我们……
Mara (Death) awaits man always, in all places

死魔随时随地在等待着我们，皈向佛陀与他的教导吧！避免歌舞伎乐，尝试克服生死轮廻的苦恼。

Mara (Death) awaits man always in all places. Therefore accept the teachings of the Buddha. Eschew, dancing and revelling and attempt to overcome the sufferings of sansara.

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正如一只狗吮着无肉的干骨…
Just as a dog licking a dry bone

正如一只狗吮着无味的骨头而不得其味，浸淫在声色欢乐中的人最终将不得大利乐。

Just as a dog licking a dry-bone does not derive a taste, those who indulge in sensual pleasures do not get a joy.

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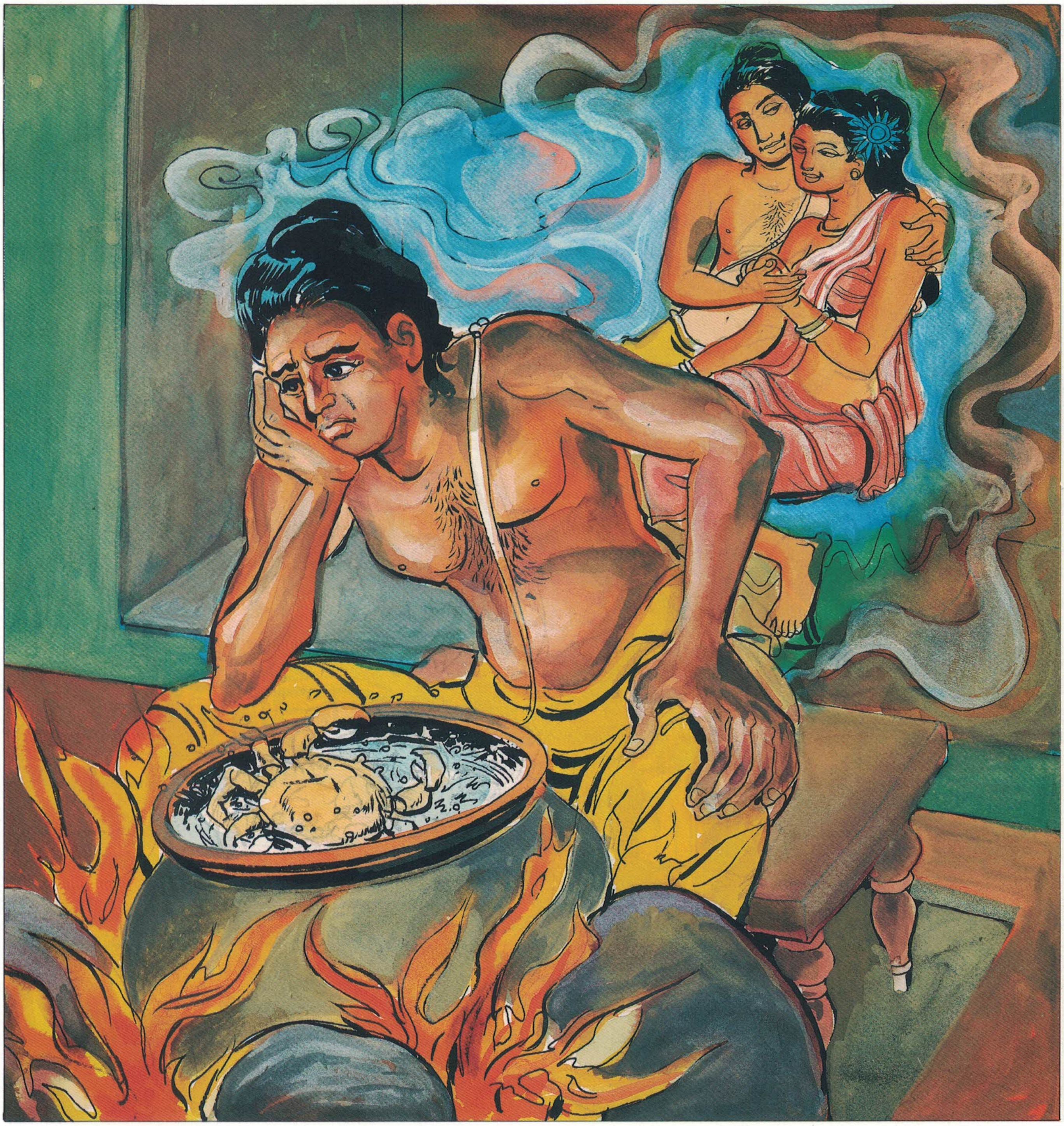


一只衔着肉的鹰…
A Hawk carrying a lump of flesh

一只衔着肉的鹰会被其他鹰为争肉而啄死。耽于逸乐的人最终会象衔肉的鹰般，乐极生悲。

A hawk carrying a lump of flesh in its beak is killed by other hawks. Similarly, those who indulge in sensual pleasures come to grief.

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…锅中的蟹会享受瞬息的舒适，直至釜底的火升起时…。
The Crab in the pot is joyous until the fire is lit under it

锅中的蟹会享受瞬息的舒适，直至釜底的火生起时…，沉溺于俗世乐趣的人就正如釜中的蟹，
不知危在旦夕，只贪暂时的欢乐。

The Crab in the pot is joyous until the fire is lit under it. Those who enjoy sense-pleasure too are similar.

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燃烧着的干草…
The burning dry grass

手中握着燃烧着的干草的人若不懂得将之搁弃，将被火灼伤手。追求世间逸乐的人正步上通往地狱的道路。

The burning dry grass held in the hand will burn the hand if it is not dropped. Those who rate sensual pleasures as the highest bliss, will find it a path to hell.

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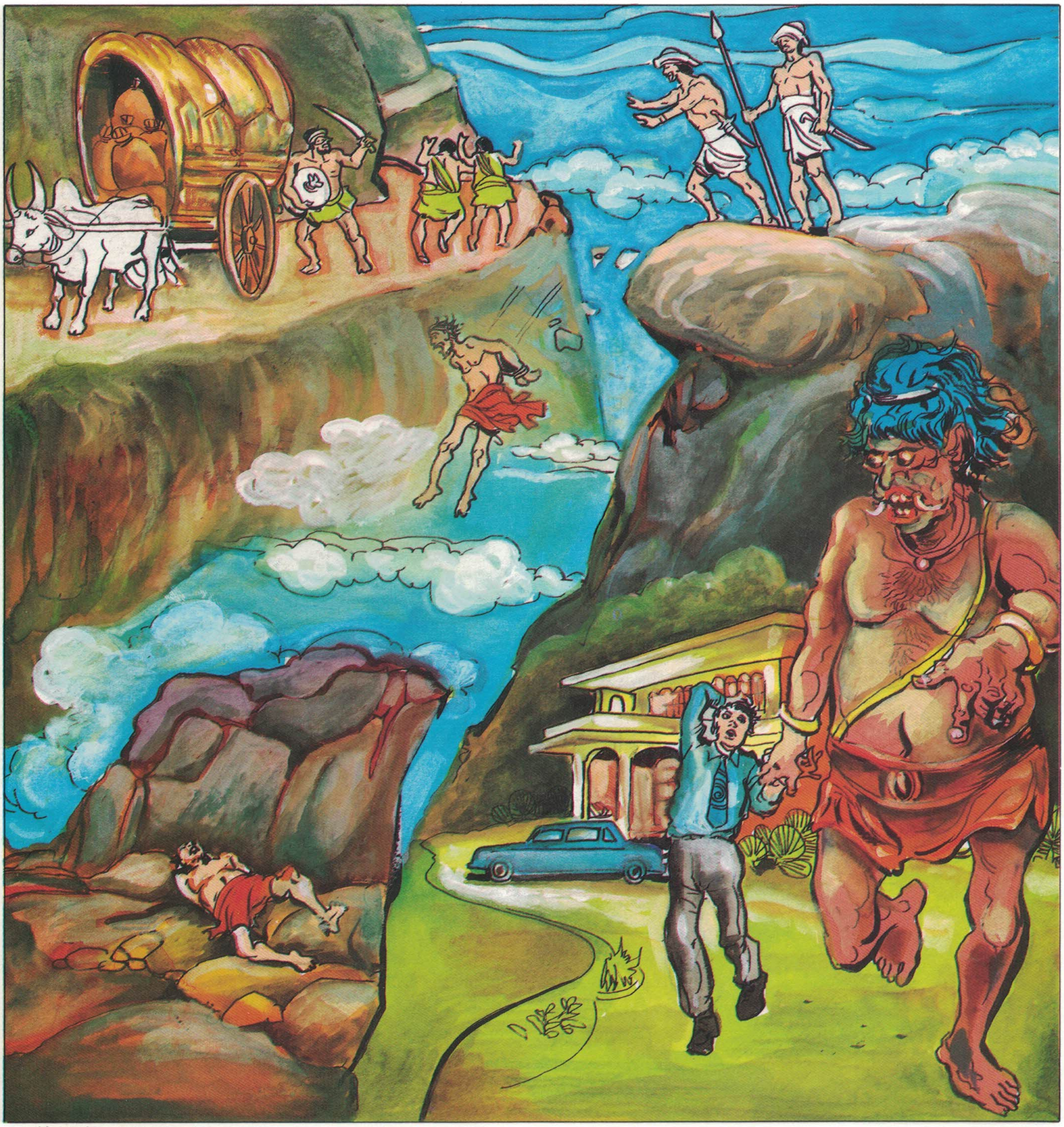


…被判死刑的强盗…
The Bandit condemned to death

被判死刑的强盗将会有以红花点缀的鼓阵陪葬。追求荣华富贵的人们其实就如得到陪葬品一样，被死魔蒙骗着。

The bandit condemned to death is given a retinue of drums decked with red flowers. Similarly the greed one feels for wealth is a deception of the Mara (Death).

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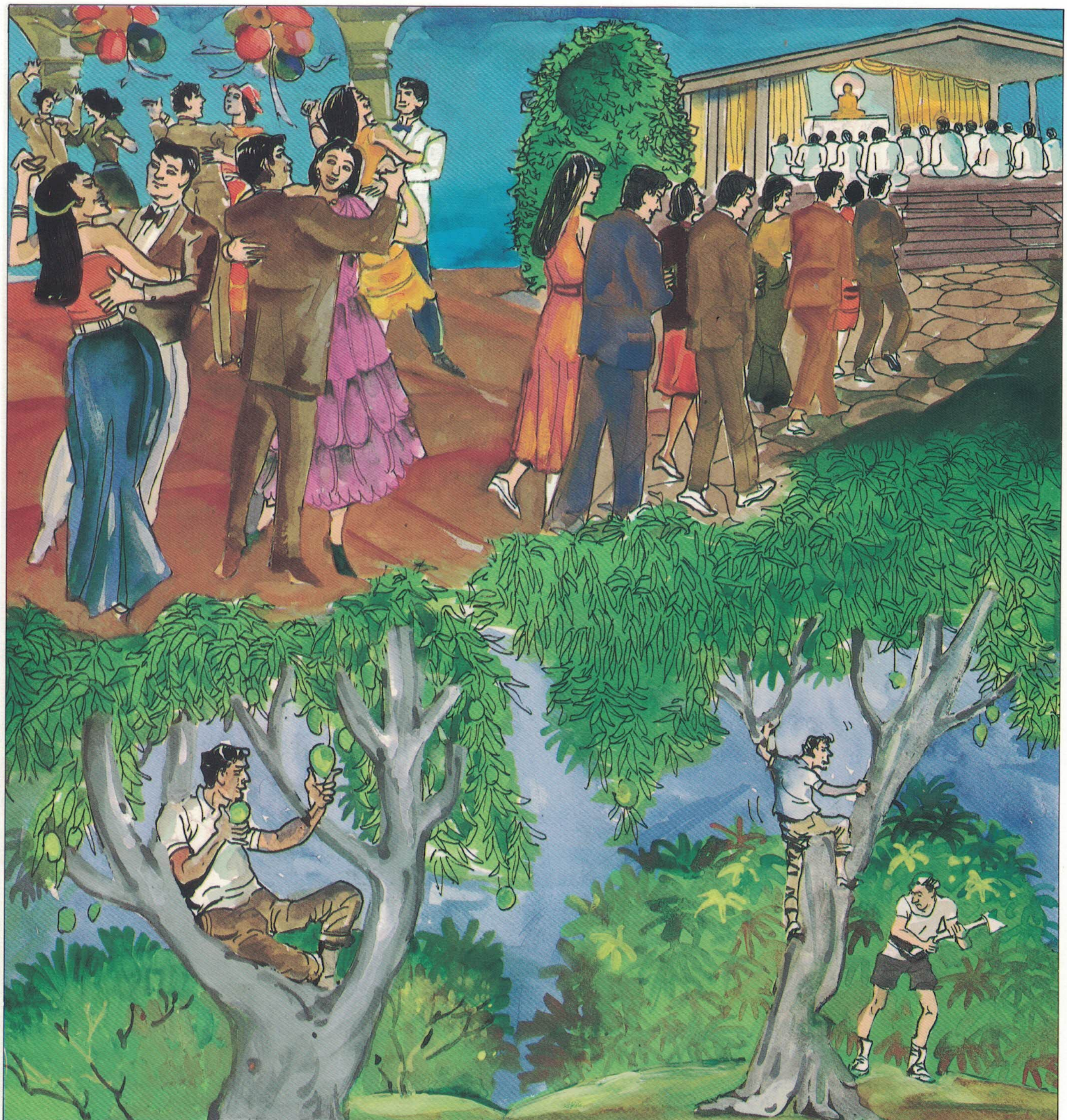


…被抛落悬崖摔死的强盗…
The Bandit hurled down a precipice to his death

被抛落悬崖摔死的强盗，身边拂拂的清风又怎能消除他焦热的体温呢？同样地，五欲合成的快乐，对面对老死的人而言，又有什么用处呢？

To the bandit hurled down a precipice to death, the wind is of no use to quell his body-heat. Similarly, for those who are subject to death and decay, of what use is sensual pleasure?

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IN LOVING MEMORY OF LATE MR CHENG BENG CHONG

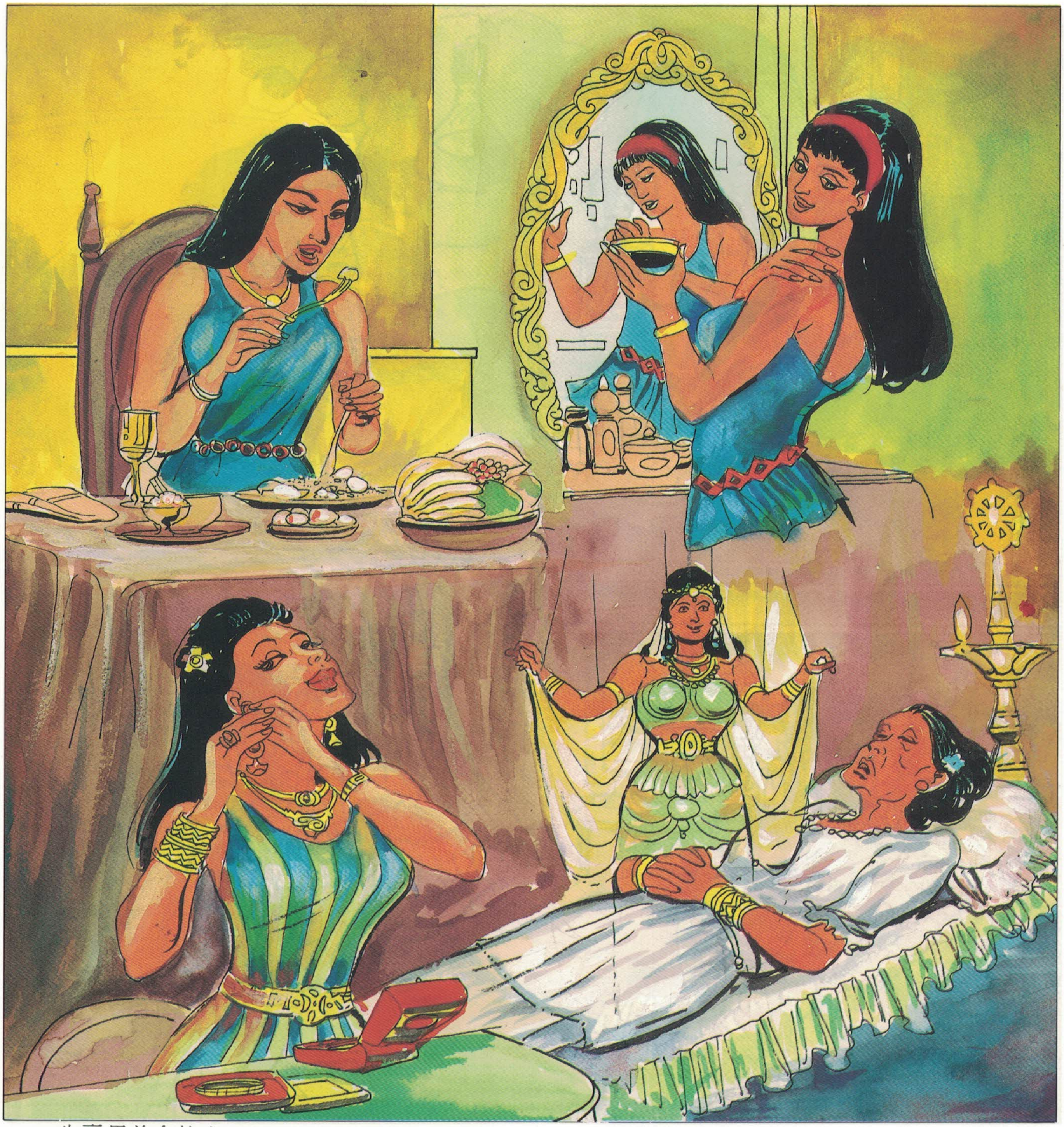


…人们应捨离…
Men must renounce

人们应在尝到五欲（财、色、名、食、睡）所带来的苦恼时，捨弃追求这种感官上的快乐。就如一个处在树顶上的人，在看到这棵树将被砍伐时，还会呆在树上吗？

Men must renounce when they see the dire suffering brought on by sensual pleasure. Will a man on top of a tree, not climb down when he sees that the tree is being cut down?

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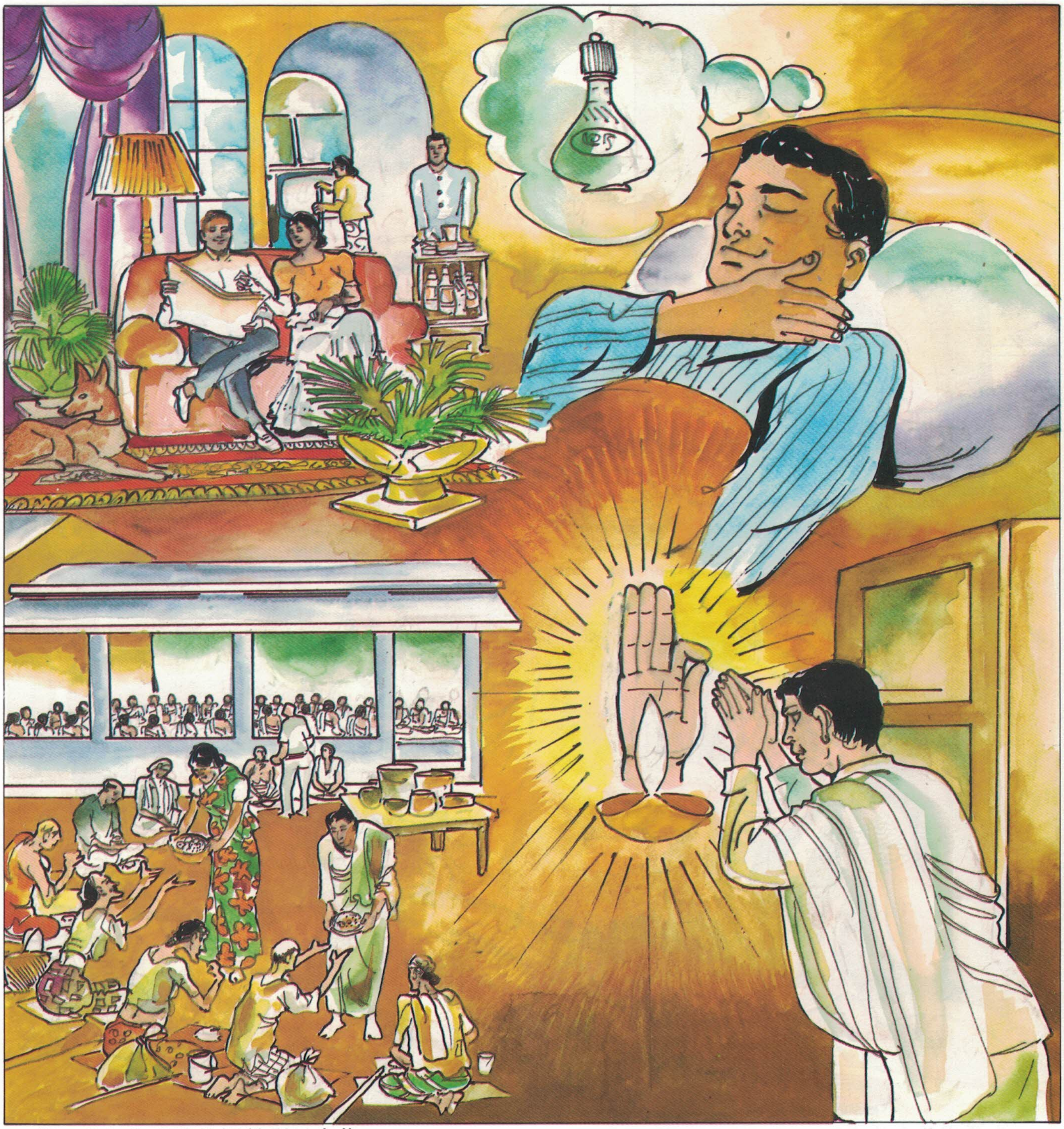
…一生享用美食的人…

People who enjoy delicious food

一生享用美食、集富贵荣华于一身的人，到头来不过象是舞台上的演员，短促地亮相后就得离开。

People who enjoy delicious food, wear perfumes and fine clothes are like actors who are temporarily on stage before their exit.

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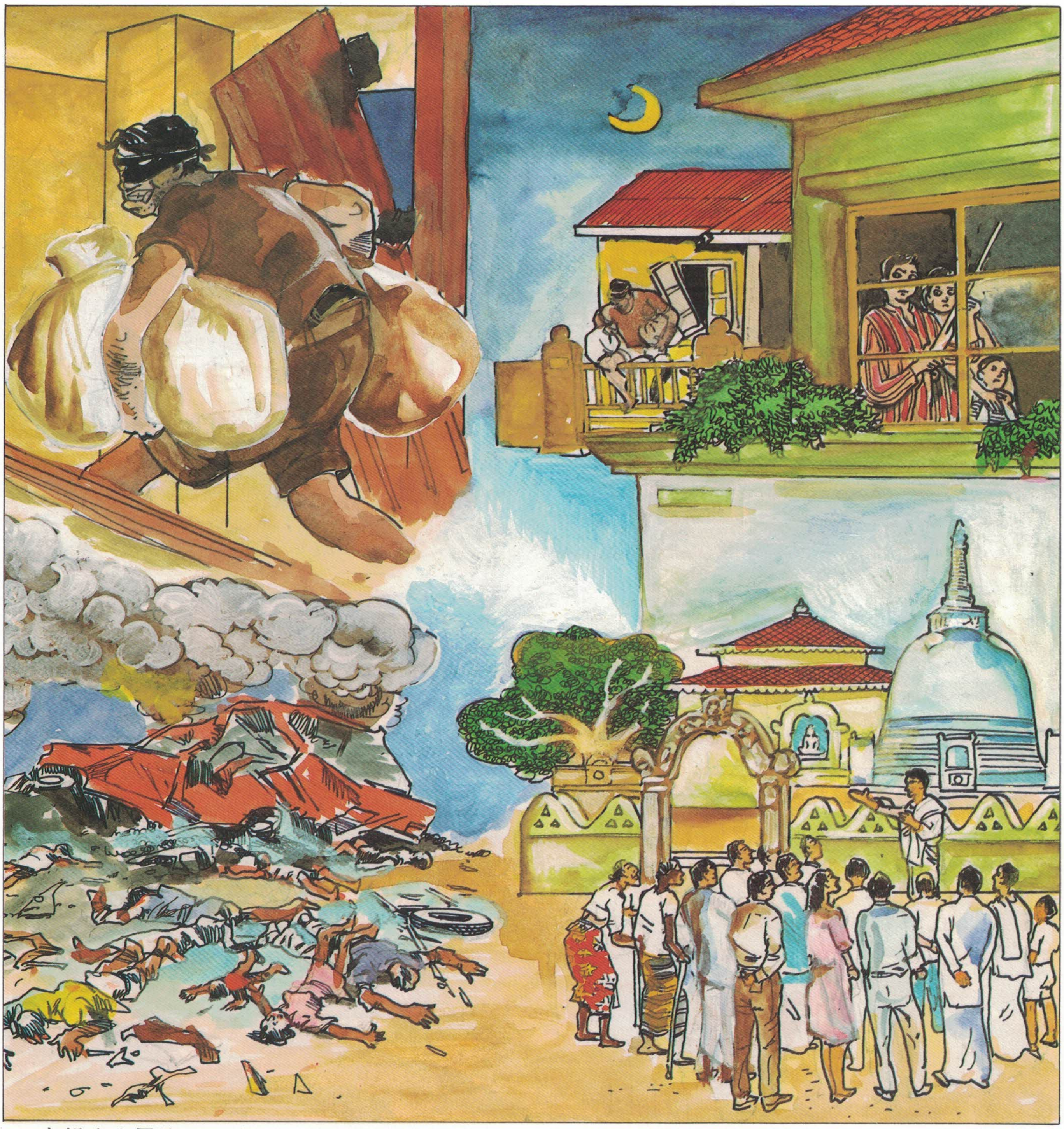


…我们常为能享乐的福份引以为荣…
Though we are proud of the pleasures we enjoy

我们常为能享乐的福份引以为荣，但可知享乐的滋味就如梦幻中的香气般的虚无飘渺？人如果不德不仁，恶业将招至恶果，把人从光明引到黑暗里去。

Though we are proud of the pleasures we enjoy, they are as false as perfumes worn in a dream. If you are not virtuous, your Kamma will take you to the darkness from the light.

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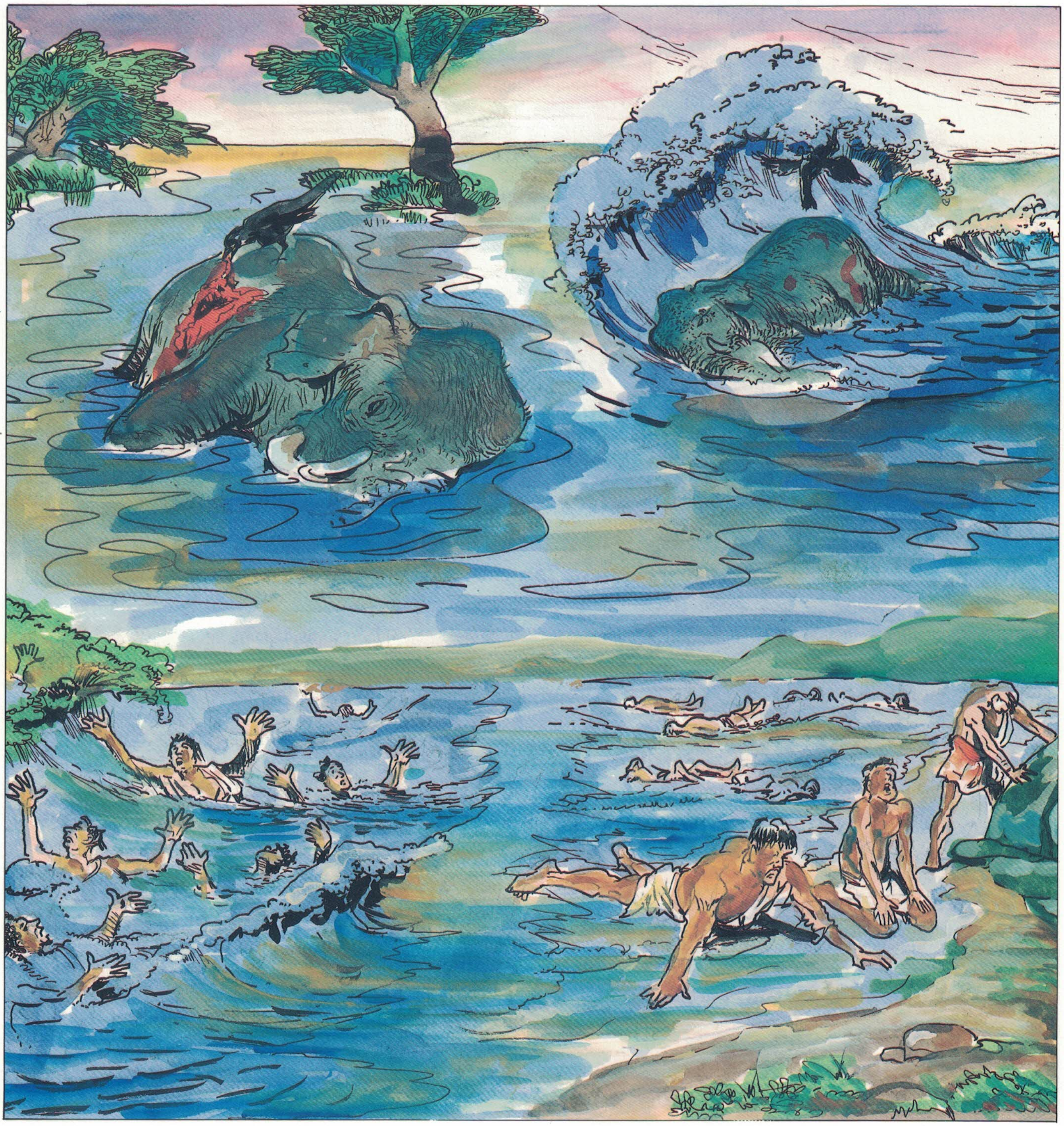
…当邻人之居处入了贼…

When a neighbour's house is burgled

当邻人之居处进了贼，人们都会加备守护自已的房子。但为什么当他们看到众生都逃不过老死时，还不懂得要严守自己的起心动念，过着行善积德的生活呢？

When a neighbour's house is burgled, people protect their own houses with double care. But how is it that they do not lead virtuous lives when they see that death takes away all beings?

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…贪婪的乌鸦啄食着大象的屍骸…

The greedy Crow feeding on the carcass of an Elephant

贪婪的乌鸦啄食着随波逐流的大象残骸，不知不觉地跟着屍骸飘落大海中央而溺死。人若象乌鸦贪求象肉般追寻财富，则将永不能渡过生死苦海。

The greedy crow feeding on the carcass of an elephant floating down a river, is taken to mid-ocean and death. If, a man were to be greedy of one's wealth he will, never be able to cross the ocean of existence.

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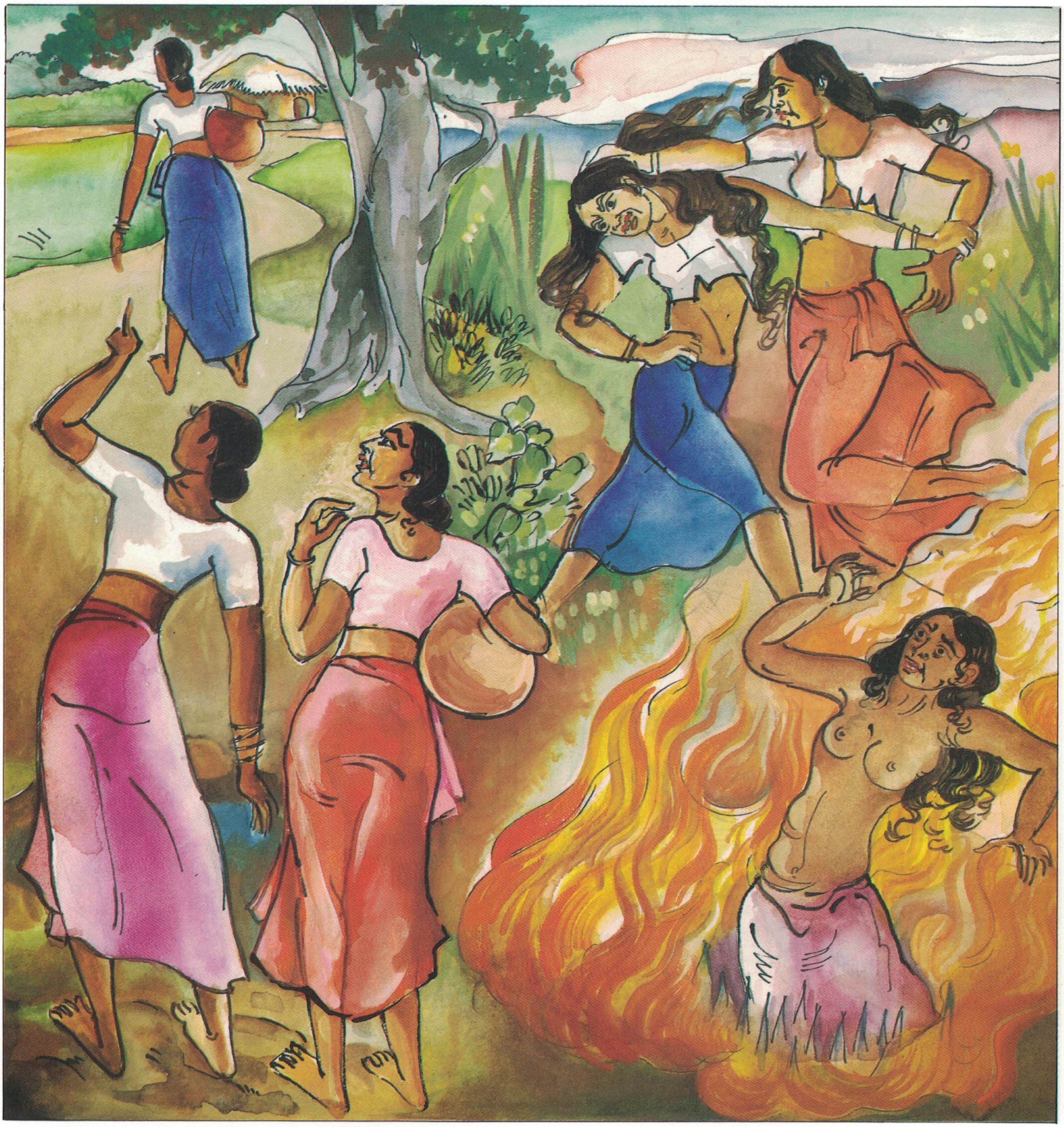
…如一个（被洪水）冲入河中的人…

A Man taken helplessly down the river

…恰如一个被洪水冲入大河的人却拒绝登上来拯救他的船，那些虽得闻离苦乐、得寂静法却不徭之修持的人，将因愚痴造业而堕入地狱受苦。

A man taken helplessly down the river by flood does not get into the boat brought near him. In the same way, without heeding the preaching that confers bliss some suffer in hell.

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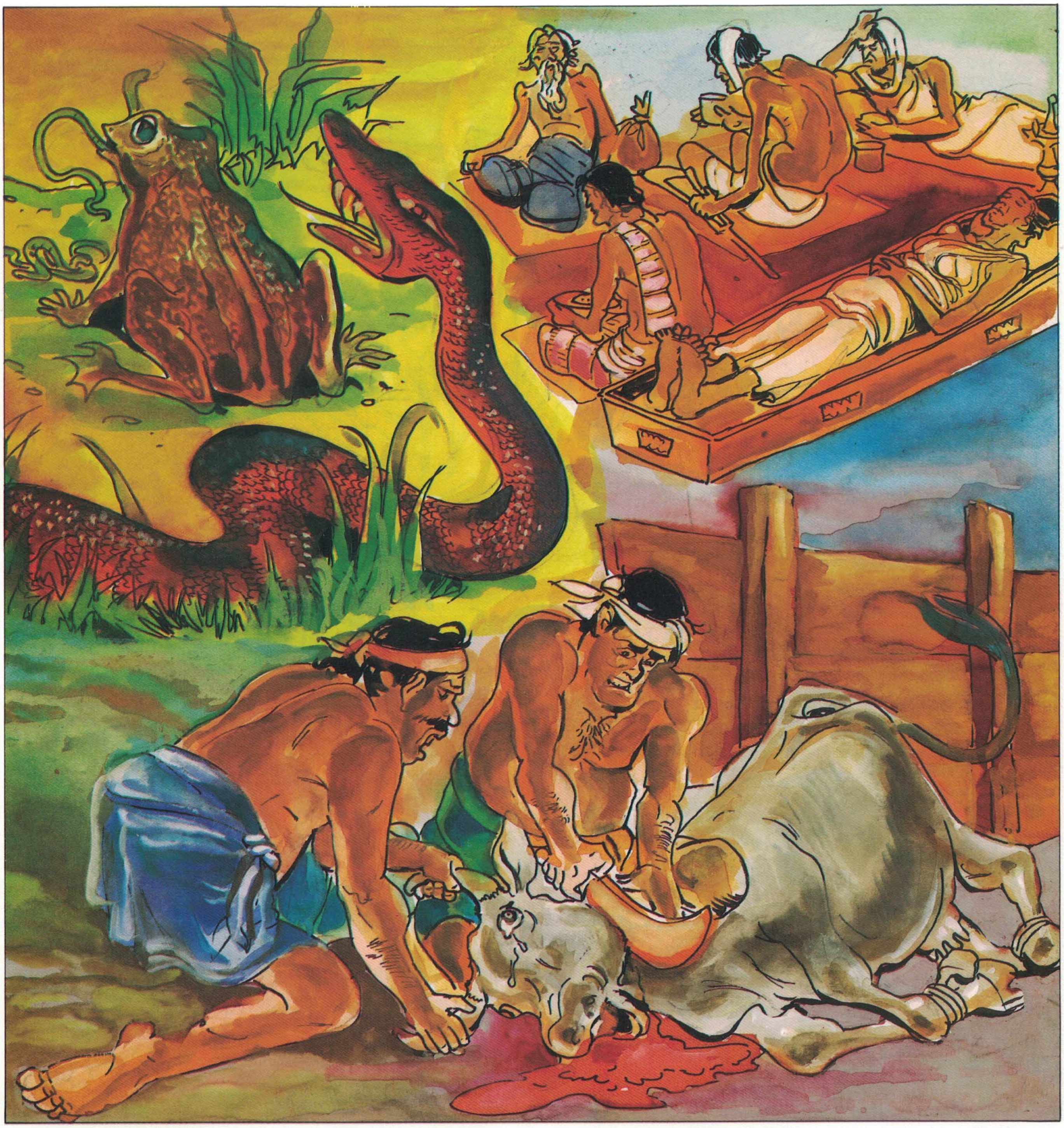


人之所以会利用“搬弄事非”之利器……
People use the deadly weapon of tale-bearing

…人之所以会利用“搬弄是非”这利器来挑拨离间，破坏人与人之间的和谐都因为这些人不知道这种恶行所带来的恶果。

People use the deadly weapon of tale-bearing and destroy harmony between people, because they are ignorant of the future suffering it causes.

SPONSORED BY REV SONG NION — PHOR TEE KHOR TEMPLE



…被蛇吞噬的青蛙…

The frog while being a prey to snakes

即将被蛇吞噬的青蛙仍快活地享用着虫子。人也象这些青蛙般，虽身为死魔的猎物，却仍在残害其他的生命。

The frog while being a prey to snakes, eats worms with enjoyment. Similarly man though he is the prey of Mara (Death) destroys the lives of others.

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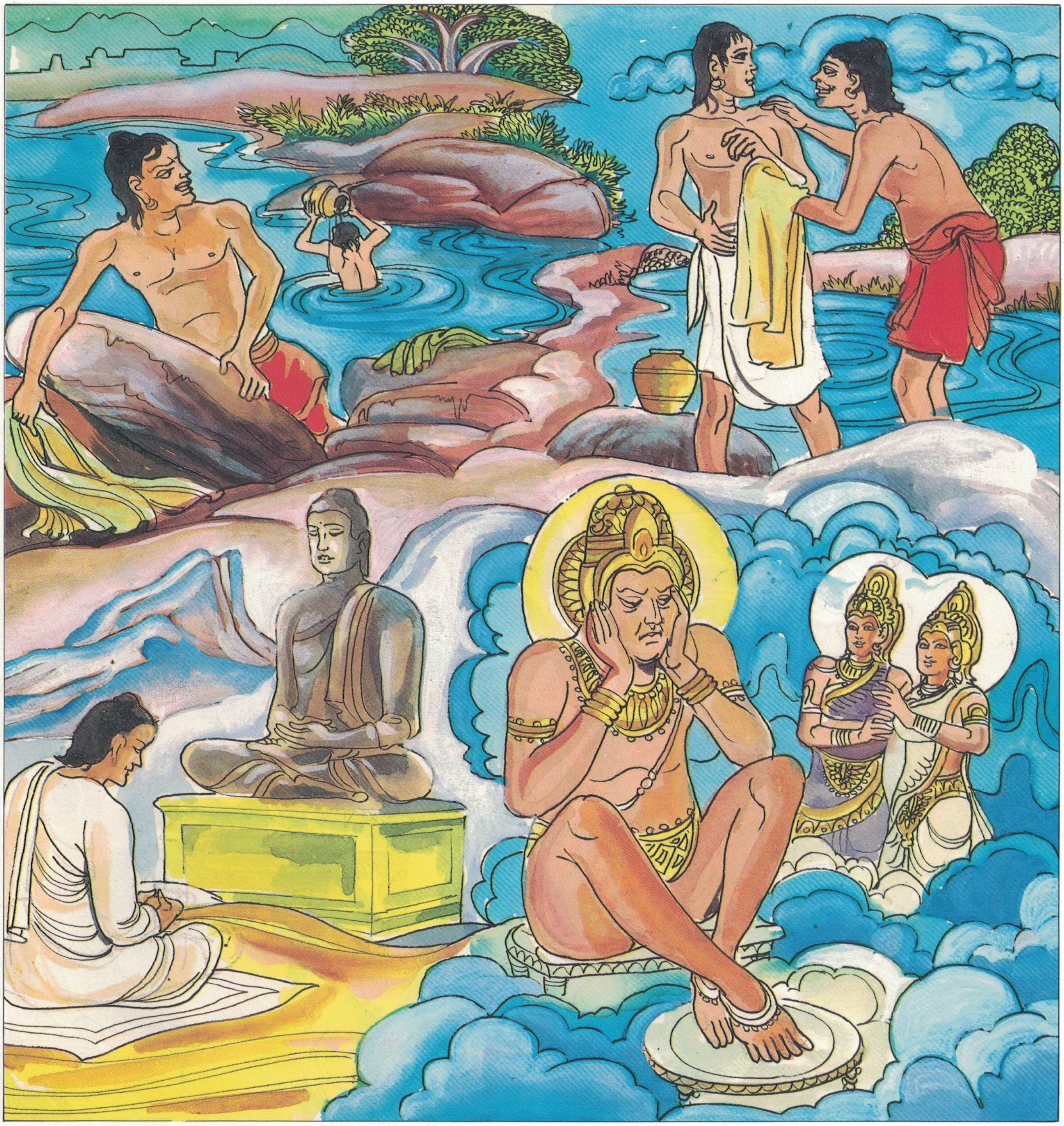
……从前，有个女人将一头牝羊的头割下…

Once, a woman cut off the head of a she-goat

从前有个女人将一头牝羊的头割下；为此恶行，她堕入地狱受苦：她的头也被割下无数次，数如身上的发毛。其实，造恶业的人们都有如此的命运——受极重苦。

Once a woman cut off the neck of a she-goat and suffered in hell because of that action. She had her own head cut off as many times as she had hair on her body. This is the fate of all who commit sin.

SPONSORED BY REV SICK FATT KHAING MAN FATT HAM BUDDHIST TEMPLE

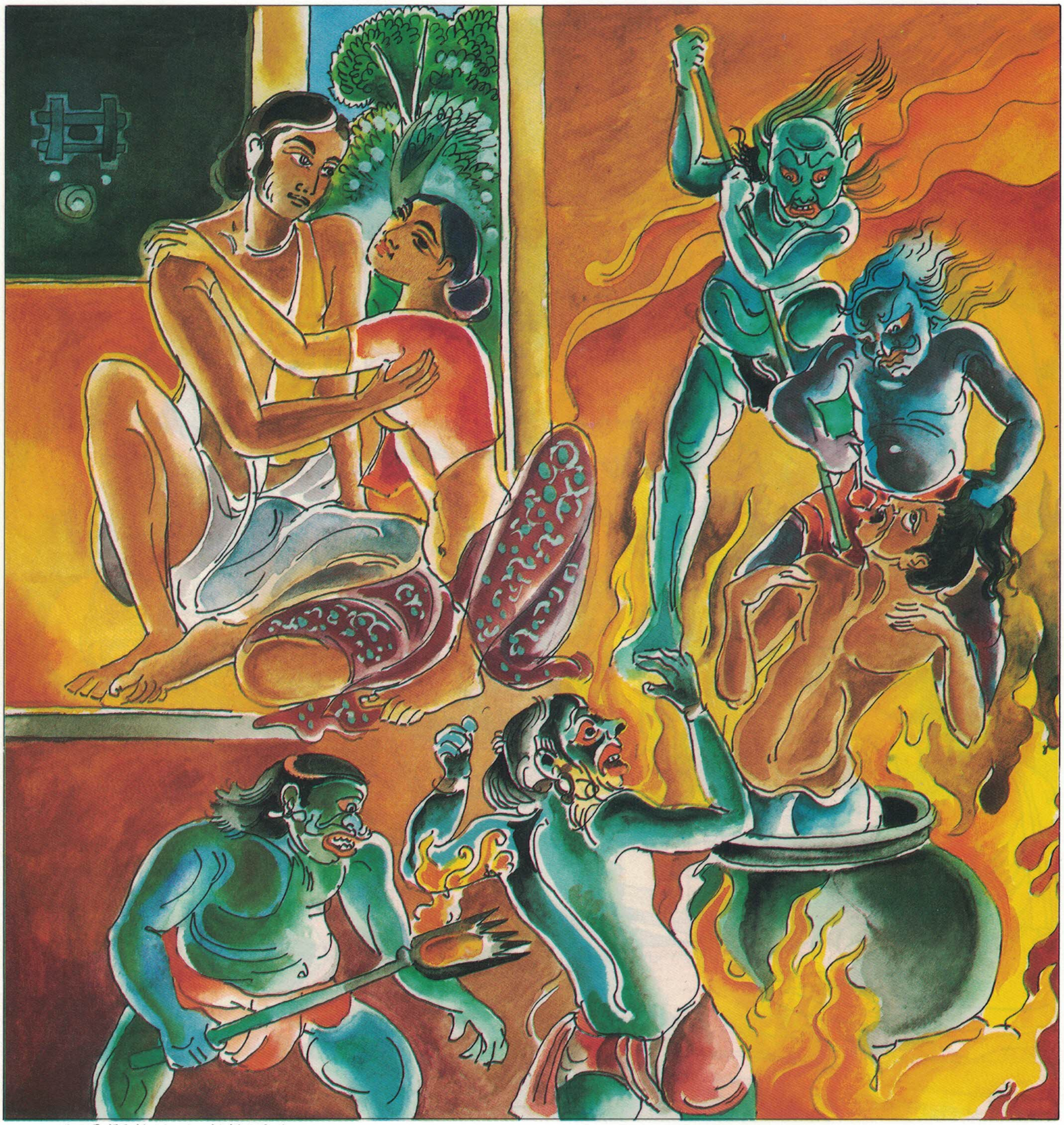


…从前有个男子因贪玩而偷取了朋友的衣物…
Once, a man stole his friend's clothes for fun

从前有一个男子因贪玩而偷取了朋友的衣物，过后又将它们奉还。但却因为这一刹，使得他日后虽投世为天人，却不得衣著。

Once a man stole his friend's clothes for fun and gave them back to him later. But, even for that lapse he was without clothes, though born a deity. Stealing should be shunned.

SPONSORED BY SAKYAMUNI BUDDHA GAYA TEMPLE



…一个垂涎他人之妻的恶人
A Sinner who coveted the wife of another

一个垂涎他人之妻的恶人为此恶念仍在地狱受苦。有智慧的人绝不会造作这种意业。

A sinner who coveted the wife of another is still suffering in hell for that crime. Wise people never commit such sin.

SPONSORED BY TAN CHEE CHIN



…古时候有位帝王因妄语而失去神通力…

An ancient King lost His psychic powers

古时候有位帝王因一句妄语而神通全失，堕入地狱。妄语是罪恶的。

An ancient king lost his psychic powers and was dragged down to Hell, the moment he uttered a lie. Lying is sinful.

SPONSORED BY SEAH SHENG SOON



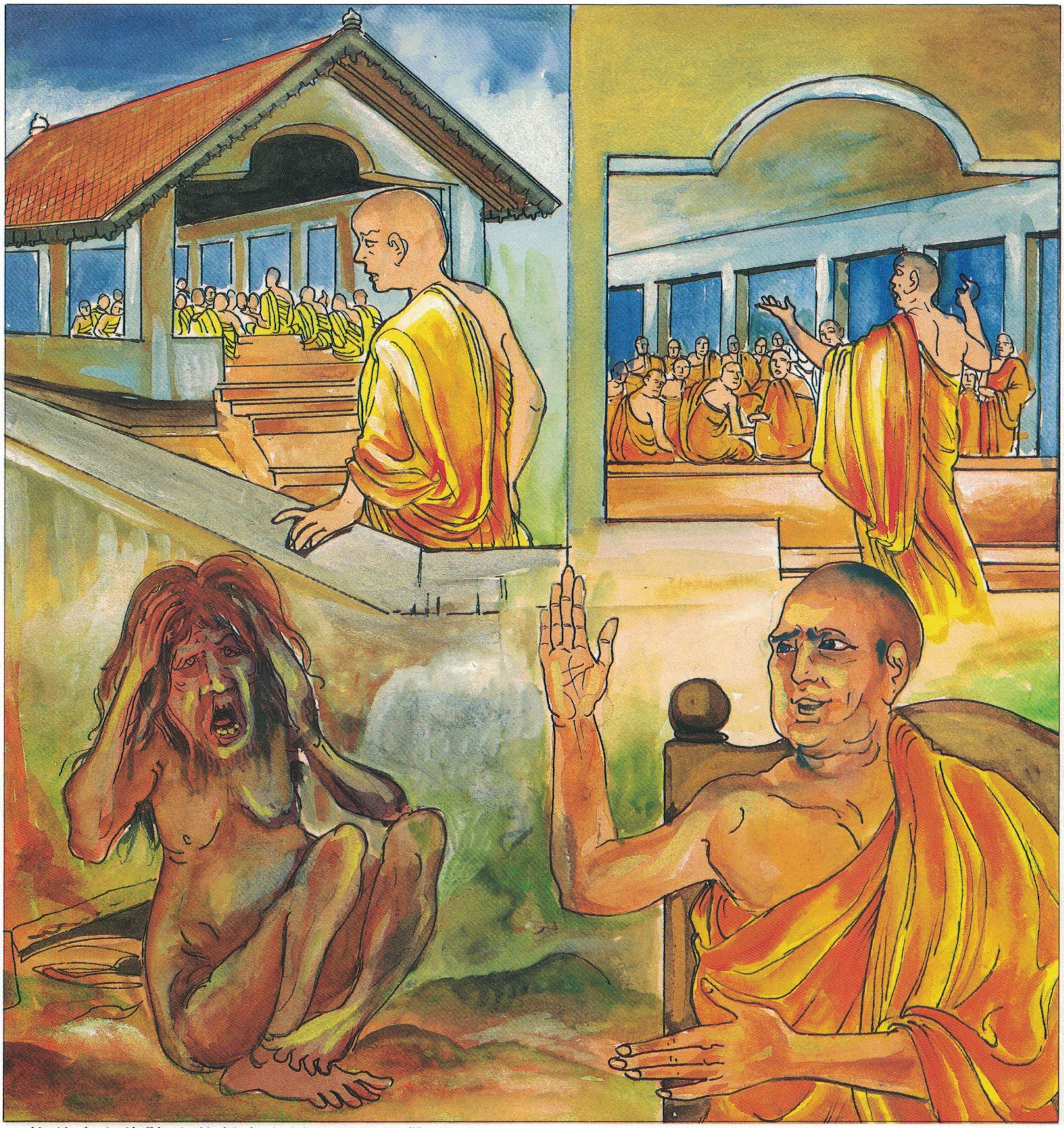
…从前有一个人使得两位比丘起纷争…

A person who crested dissension between two Bhikkhus

从前有一个人因两舌（搬弄是非）而使得两位比丘起纷争。为此恶因，这个人死后投生地狱，过此报后又生鬼道且面貌丑陋不全。由此可见，两舌是多么恶毒的罪业。

A person who created dissension between two Bhikkhus by carrying tales was born in Hell. After that suffering, he was born an Evil spirit with face deformed. Bearing tales is a grievous sin.

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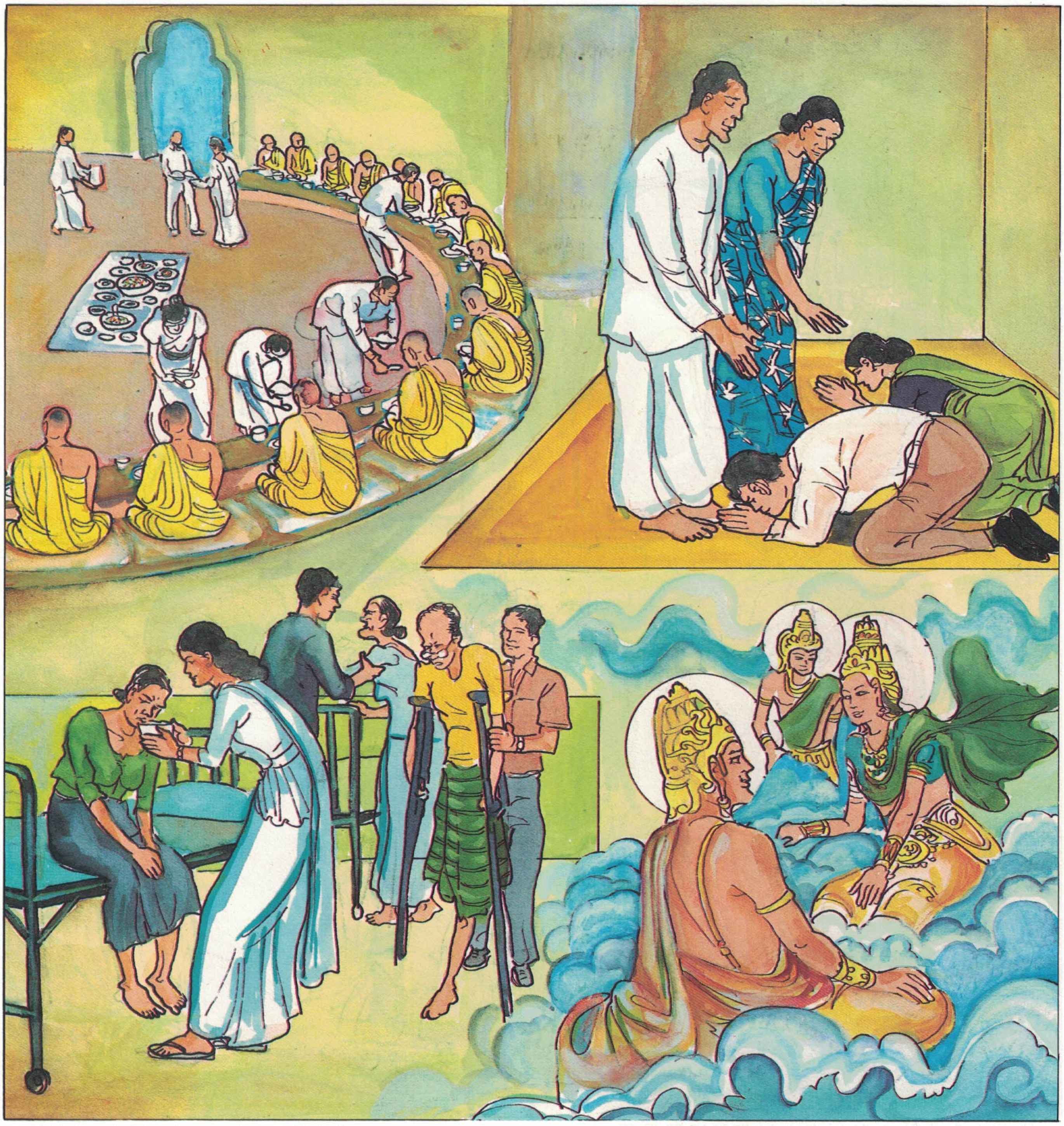
…从前有个头陀（苦行者）以粗言谩骂僧团…

Once an Ascetic scolded the Sangha

从前有个苦行者以粗言谩骂僧团而旁生恶趣：先堕地狱受苦再生鬼道。所以，我们应克制自己，不犯恶口。

Once an Ascetic scolded the Sangha in harsh words. And as a result he suffered in hell and was later born an Evil spirit. One must refrain from using harsh words.

SPONSORED BY DEVOTEES FROM TRIPLE GEM

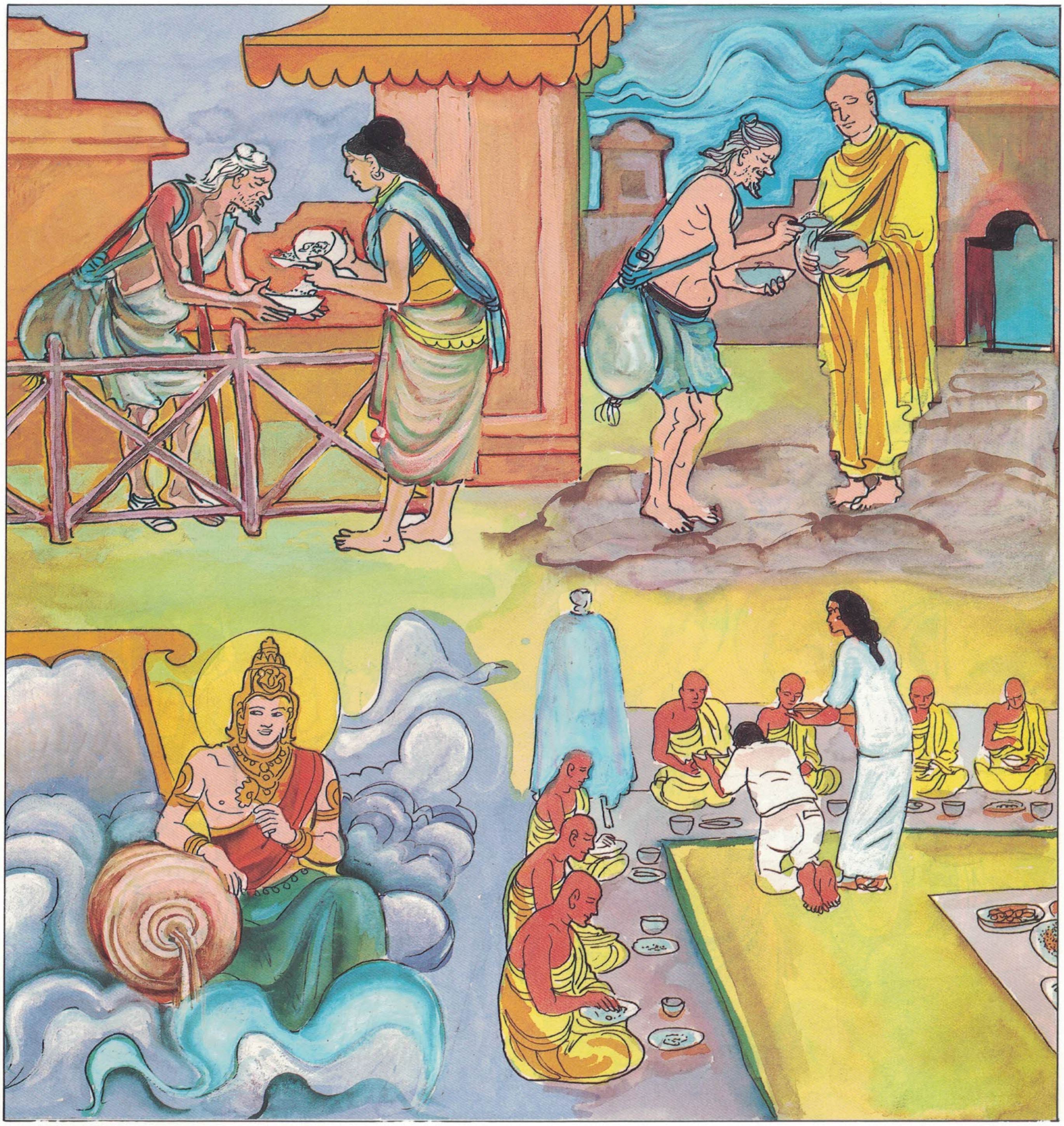


照料僧众，父母、师长、老人及体弱者
The care of Bhikkhus, Parents, Teachers, the Old, the Infirm

照料僧众，父母、师长、老人及体弱者将积下投生天界之福份。

The care of Bhikkhus, parents, teachers, the old, the infirm, the adults and the sick, earns heavenly comfort.

SPONSORED BY FONG CHEE YAN

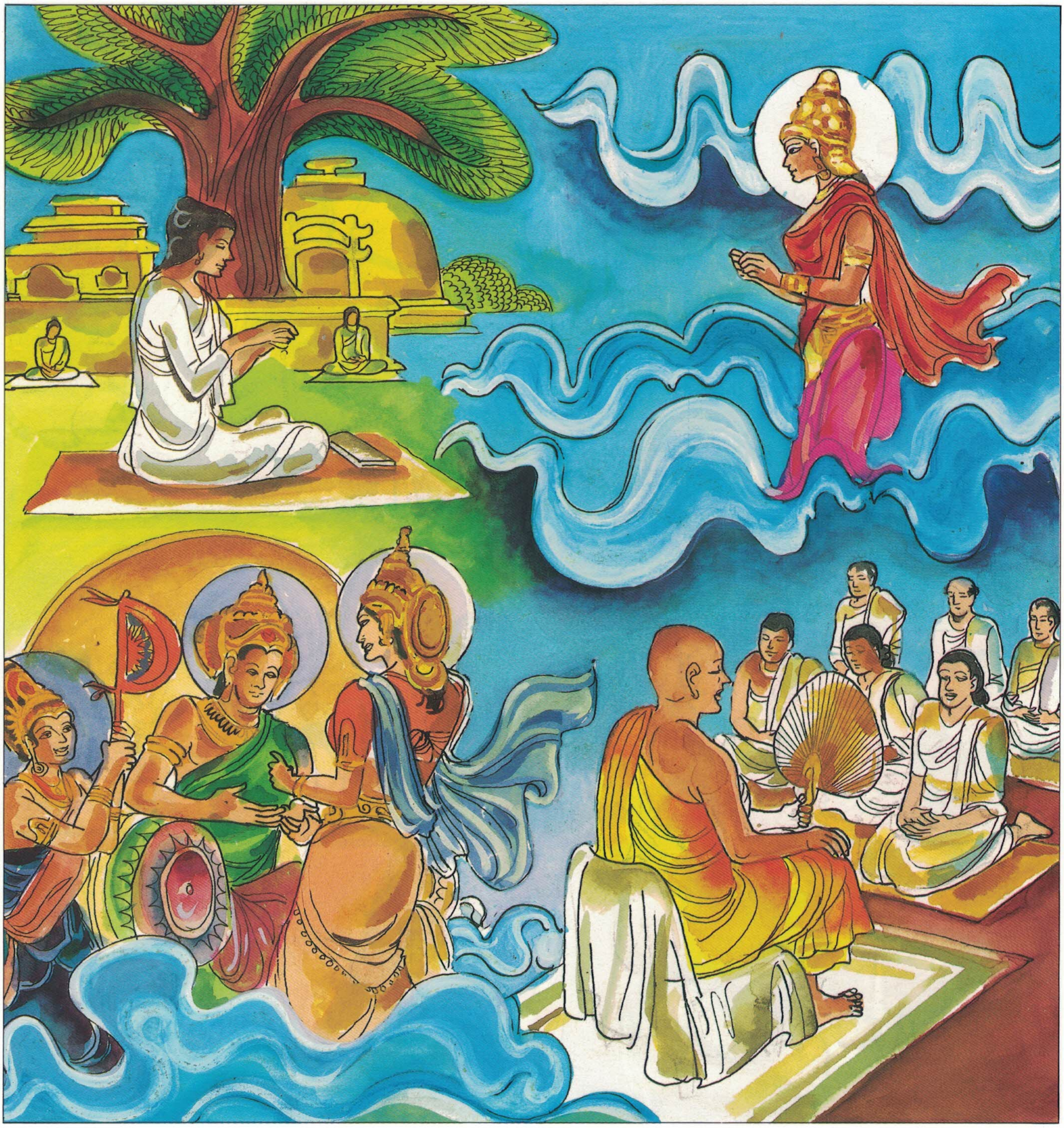


一个乞丐曾施一匙饭予阿那律尊者
Once a Begger gave just a spoonful of Rice to Anuruddha Thero

一个乞丐曾施一匙饭予阿那律尊者(佛陀十大弟子之一)，而投生为天王。布施的功德实为不可思议。

Once a beggar gave just a spoonful of rice to Anuruddha Thero and was born the chief of Gods. This is the fruit of giving.

SPONSORED BY T A ADRIS
IN LOVING MEMORY OF LATE MRS MAGGIE ADRIS

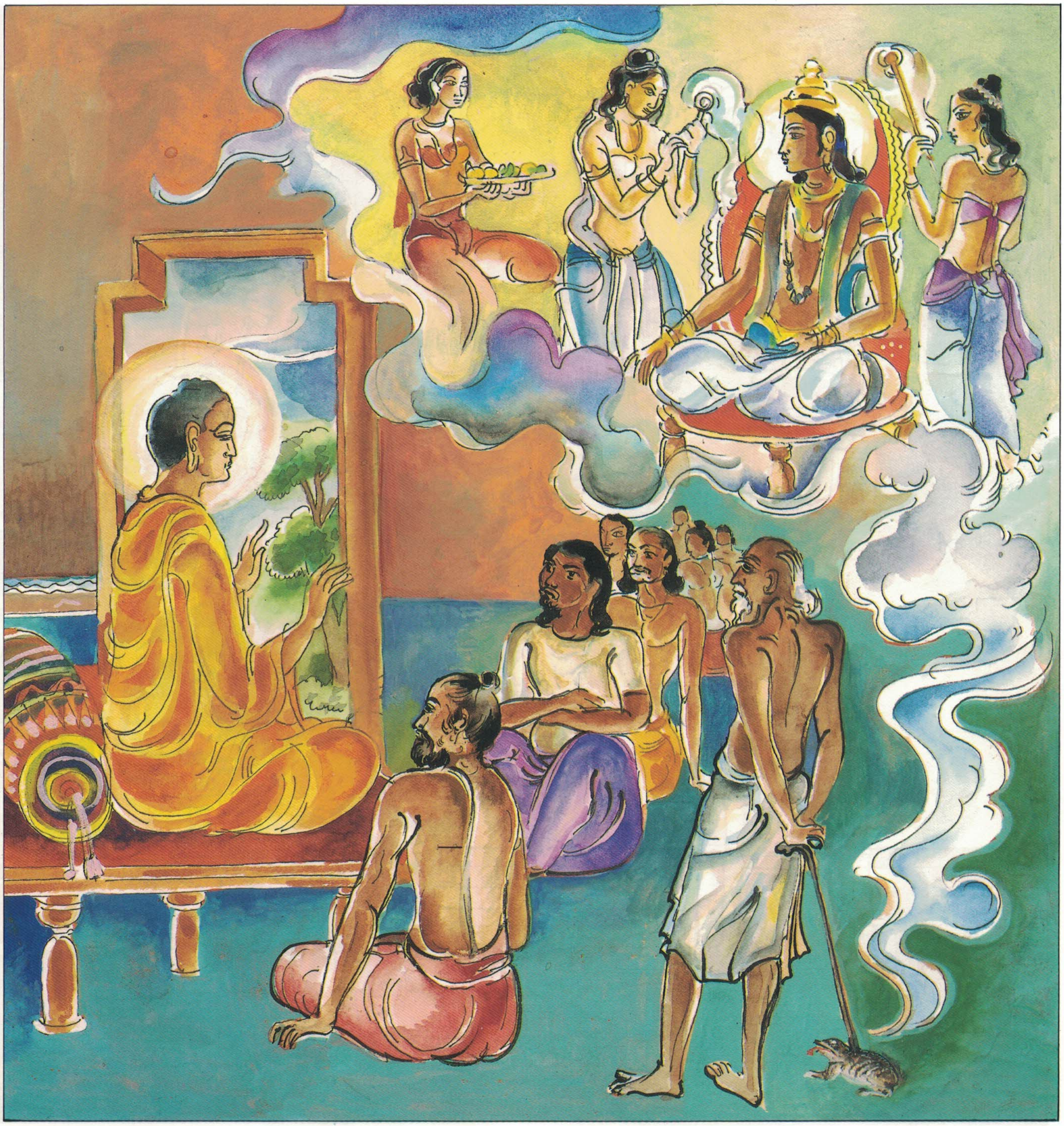


一妇人只因守戒一日 ....
A Woman who observed virtuous Sila just one day

一妇人因受持净戒一天而今得投生为天人之报，并于天上享受与诸天王同乐之福，得一千位天女侍奉左右。可见我们应尽形受持戒律，所得福德将是无量的。

A woman who observed virtuous "Sila" just one day had a retinue of one thousand celestial maidens and is still enjoying heavenly pleasure in the company of the chief of gods. Therefore never lead a life devoid of sila.

SPONSORED BY BILLY YANG & FAMILY



一只青蛙在聆听佛陀说法…
A Frog listening to the Word of the Buddha

一只青蛙在聆听佛陀说法时不幸被路人辗死于手杖下。但因它已得闻佛法而得往生天界。我们应踊跃闻法，以增进智慧。

A frog listening to the word of the Buddha, died pierced by a walking stick and was born in Tidasa Heaven. Never be reluctant to listen to Dhamma.

SPONSORED BY LOW YIT BEE & FAMILY



一个穷人在塔前献上一朵小水花
A poor person offered a humble water-flower to a Stupa

一个穷人在塔前献上一朵小水花而得返生五百世为转轮圣王以虔诚的心供养一切即能得安逸无忧的善报。

A poor person offered a humble water flower to a Thupa. Due to that merit he was born as universal king 500 times. Bliss will come from such offerings.

SPONSORED BY TAN GHEE CHUAN & FAMILY

දස පාරමිතා
PĀRAMITĀ
Perfections

波罗密多—圆满之行

一位发愿成佛的菩萨应修十种无上善行以证得三藐三菩提。这十种善行既是十波罗密或圆满之行。欲成佛陀者，应以「无我」的精神修此十波罗密，为求佛道而不求名利。

这十种圆满之行是布施、持戒、舍离、般若、精进、忍辱、真诚、毅力、慈悲与安忍。

以下的故事是释迦牟尼佛向弟子们所叙述的本生故事，既他在成佛前的修行过程。

The Aspirant Buddha, must practice ten supreme virtues, in order he may obtain Samma Sambodhi (Enlightenment). These ten are described as the Ten Paramis or Perfections. The Aspirant Buddha cultivates these, with absolute selflessness. He perfects these virtues, with no thought whatsoever of personal power or glory to himself.

The ten perfections are Dana (Generosity), Sila (Morality) Nekkhamma (Renunciation), Panna (Wisdom) Viriya (Unceasing effort), Khanti (Patience) Sacca (Truthfulness) Adhitthana (Determination) Metta (Loving kindness) and Upekkha (Equanimity).

布施圓满之行(维珊陀罗　本生故事)

尔时菩萨(既未成佛前的释尊)出生为维珊陀罗太子。他一出世时即会伸出手向人索取礼物。维珊陀罗太子在童年时，常把他所穿的昂贵衣饰赠于碑女。他长大后娶了玛利蒂维为妻且也登基为王。后来，维珊陀罗王育有一子一女，儿子名为加利亚，女儿名为克里斯娜芝娜。当时，邻国卡令加正逢干旱，特派使者到维珊陀罗王处，要求他赠予他们吉祥象以便求雨。维珊陀罗王仁慈地答应了，但他这一举却引来了人民的不满，最后竟把维珊陀罗一家充军到荒凉的边境去。维珊陀罗王虽遭逢逆境却能处之泰然且过着修行者的生活。一日，有位名叫朱卡加的老婆罗门僧向维珊陀罗祈求他的两个子女为礼物，维珊陀罗仁厚地将子女布施给老婆罗门僧。此时，天王决定试探维珊陀罗。他变化成一个老人要求维珊陀罗把妻子布施给他。维珊陀罗也为了要帮助老弱，毫不迟疑地让妻子追随老人以侍奉他。天王因此大受感动，显露了他的真实身份后，把妻子还给维珊陀罗。他的两名子女后来也被他们的祖父救了回来。最后，维珊陀罗得到人民的谅解，恢复了王者之身。在短短的七个月内，维珊陀罗王将布施波罗密修臻圆满。

The Perfection of Generosity (DĀNA)

Vessantara Birth Tale (Vessantara Jatake Story).

Once The Bodhisatva (The Aspirant Buddha) was born Prince Vessantara. Immediately after being born, he stretched his hand asking for something to be given as a gift. In his childhood, Prince Vessantara, gave all his costly ornaments to his wet nurses. When he grew up into youth he married Madri Devi and became king. They had two children son Jaliya and daugthter Krishnajina. When he was king representatives of Kalinga kingdom, where there had been no rain for a long spell, came to king Vessantara and asked him to donate them his Auspicious Elephant, that had the power to create rain. King Vessantara gave them the elephant. The people of the country became angry at that and he was sent into exile in the wildreness. There while he was practising austerities, with his queen and two children, and old Brahman called Jujaka came and asked the two children as a gift. The king gave them to the old Brahman. The chief of gods' determined to test the king's generosity came in the guise of an old man and asked that the queen be given to him. The king gifted the queen. The chief of gods, revealed his true identity and gave back the queen to the king. The two children were eventually rescued by their grand father and king Vessantara was brought back as king. For seven months he perfected generosity.



持戒圓滿之行　（加丹达　本生故事）

菩萨有一次出生在喜玛亚山一带为象群的领导。有一只名为朱拉苏巴杜拉的雌象因妒嫉象王而发愿在它转世为公主时将设法逼害象王。不久，朱拉苏巴杜拉死了。她死后如愿以偿地生为一名公主。后来她还成为本那儿丝国王的王妃。当她忆起她的前生为象时，她决心消灭象王。她向国王表示她希望拥有象王的两支象牙。一位名为索奴达罗的猎人被派到森林里去把象王的象牙取回来。索奴达罗设下陷阱，伤了象王。象王在知道原委后，不但不伤害索奴达罗，反而愿意把它的象牙捐赠给他，好让他能回宫复命。当索奴达罗把象牙交给王妃时，她才觉悟到自己的罪业深重，最终含悔而死。

Perfection of Morality.

Chaddanta Jataka (Birth Story)

The Aspirant Buddha was once born in the Hinalayas as The leader of a herd of elephants. A she elephant by the name of Chulla Subadra, became jealous of the king elephant and decided to take revenge of him, when she would be born as a princess. As she wished, the she elephant, after her death was born as a princess and eventually became the chief consort of the king of Benares. Recalling her past birth, she decided to destroy the king elephant. She informed her husband the king that she desired very much to possess the two tusks of the elephant king. A forest chief, an able hunter – Sonuttara was sent to the wilderness to bring back the tusks. He laid a trap and wounded the king elephant. The Bodhisatva elephant himself, willingly donated his tusks to the Hunter. He brought the tusks to the queen. The queen realizing the gravity of the crime she committed, died of grief.



捨离心圓滿之行　（麥哈德瓦　本生故事）

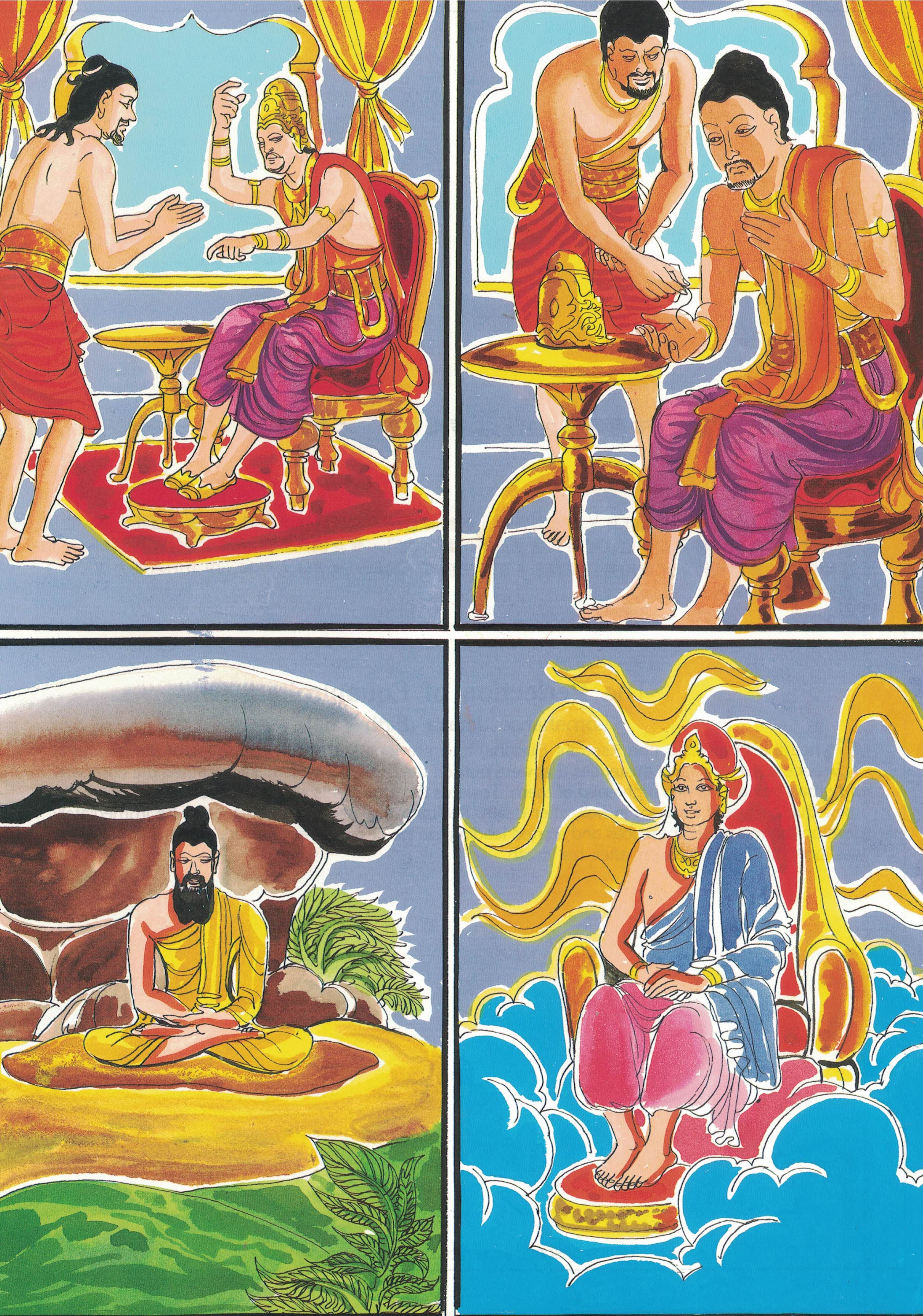
释尊成佛前曾出生为维德哈王国的麦哈德瓦国王。他以仁政治理他的王国并也享受了许多年舒适的皇宫生活。有一天，麦哈德瓦王把他的理发师召来，对他说：“当你发现我的头发出现灰发时，请让我知道。”过了一段日子，理发师开始注意到国王的头发渐渐转灰了。他把那些灰发放在国王的掌上。国王认为灰发是死神的使者，知道自己时日无多。于是麦哈德瓦王决定出家。他舍弃了尊贵的王位及奢华的生活而选择了流浪的出家修行生活。岁月悠悠，麦哈德瓦王修行数年，因此修行功德死后投生到大梵天为天人。

Perfection of Renunciation

Makhadeva Jataka (Birth Story)

Once, the Aspirant Buddha was born as King Makhadeva of Videha. He ruled his country virtuously for quite a long while. He experienced the luxuries of kingly life for many years. One day, he summoned his barber and said to him: "Friend Barber, when you see a grey hair among my locks please let me know". After a long while the Barber noticed a grey hair among the King's locks. He placed the grey hairs on the King's palm. Considering these grey hairs as messengers of Death, he decided to renounce. He left his Kingdom, and took to the life of a wandering ascetic. After long years of ascetic life, he died and was born in the abode of Brahma.

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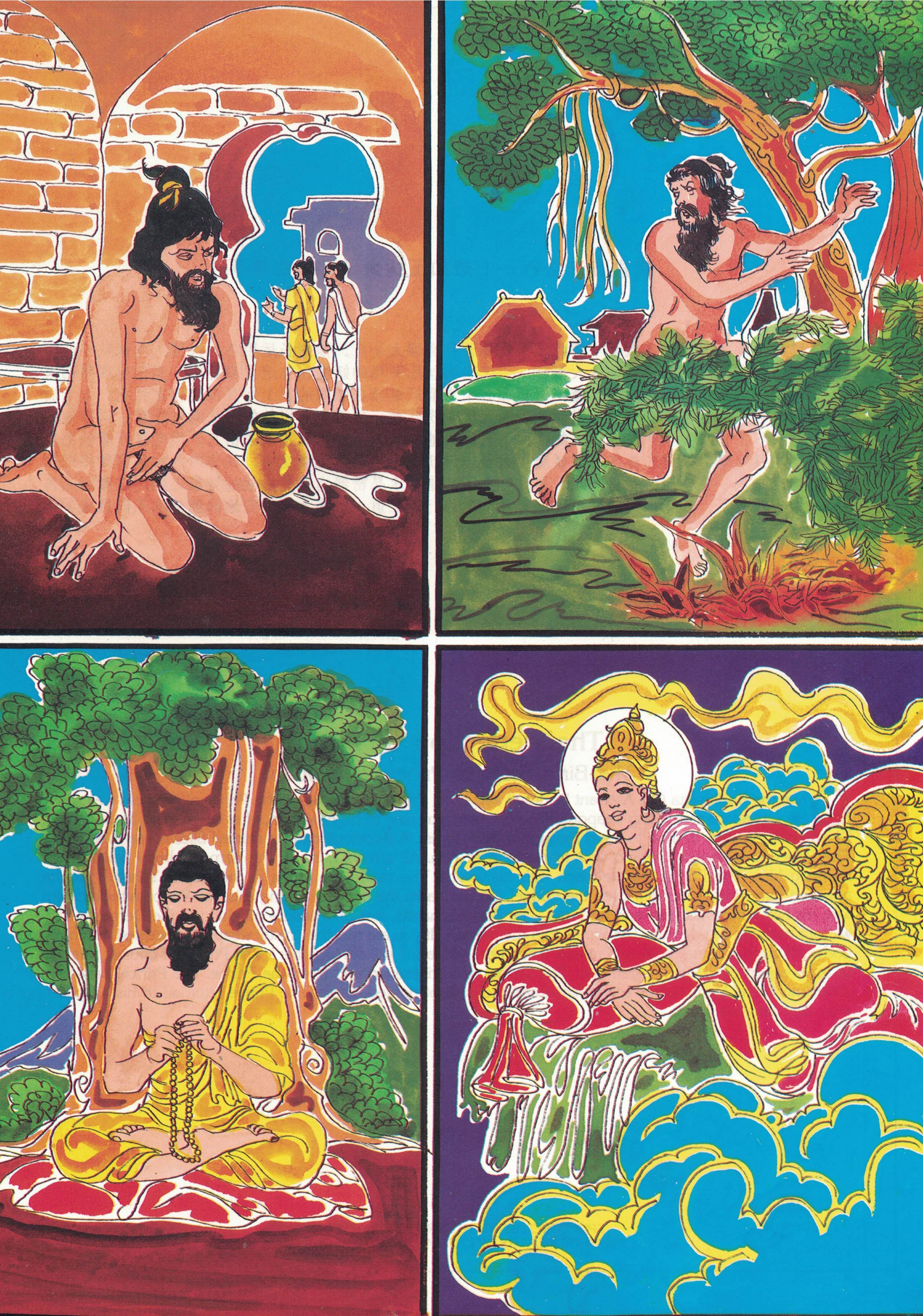
安忍圓滿之行 （罗玛韓萨 本生故事）

在久远劫前，释尊在未成道时曾是裸体苦行僧。他修的是佛门以外的修持法门。他故意避开人羣，也惧怕人羣。在他老迈将死前，他才觉悟到这是错误的修行法门，並会因此而堕地狱。为此，他立即改过他这种极端的修持而转入正确的苦行修持法。这个由极端、愚痴的执著转入平和、中道的态度为他带来了投生兜率天的善报。

The Perfection of Equanimity

Lomahansa Jataka (Birth Tale)

Once the Bodhisatta (the Aspirant Buddha) in a previous birth, took to the life of an unclothed ascetic. He practised austerities that were outside the Buddhist system. He shunned the company of human beings. He was frightened of them. Towards the end of this wrong practice of asceticism, he knew that he would be born in hell, after death. Realizing the gravity of the situation he immediately gave up the misguided practices and started leading the life of proper asceticism. As a result of this he was born in Tusita Heaven after his death.



精进圆满之行　（斑加玉达太子　本生故事）

一回，释尊出生为班加玉达太子（意既擅长使用五种武器太子）。他擅长运用各种兵器。当他从外地完成学习回国途中，他必须穿越一片大森林。一个名为丝乐罗玛的妖魔住在这大森林中。当他出现要伤害太子时，太子用五十支箭射向那妖魔。可是那五十支箭只是挂在妖魔的发上而并没有伤害到它。太子后用剑来攻击它，那剑也被妖魔的毛发纠缠着而无法刺伤妖魔。接着太子用他的棒来对付妖魔。同样地，那棒也奈何不了它。太子在没有办法的情况下只好用他的双手、双脚及头来去击它，但却被妖魔的毛发纠缠着，动弹不得，始终不能伤害到妖魔。太子告诉妖魔："若你把我吃掉，我体内的水晶密器将把你的内脏切成一块一块，而你我将同归于尽。"太子所指的水晶密器当然是指他的智慧之剑，妖魔因为害怕而把太子释放了。太子借此向妖魔说法，并劝他修行走正道。后来太子平安地回到他的王国且成了国王。

The Perfection of Effort

The Birth Story of Prince Pancayudha

Once the Bodhisatta (the Aspirant Buddha) was born, Prince Pancayudha (the Prince of Five-fold weapons). He was adept at wielding weapons. When he was returning to his Kingdom, after completing his studies at Disapamok Acariya, he had to travel through a thick forest. A ferocious demon named Silesaloma lived there. The Prince challenged him and shot fifty arrows at him. All arrows hung in the demon's body hair without harming him. The Prince attacked him with his sword. The sword too stuck in the Demon's hair. Next he attacked him with his cudgel. Even the cudgel did not harm the demon. Seeing this, the Prince attacked him with his two hands, two feet and his head. The Prince's hands, feet and head – all clung to the Demon's hair, without harming the demon. The Prince told the demon "If you ate me, the crystal weapon concealed within my body, will cut your inner body into pieces. Then both you and I will die together". The Prince, of course, referred to the weapon of wisdom, within him. The Demon got frightened and freed the Prince. The Prince, preached Dhamma to the Demon, and made him tread the path of righteousness. The Prince returned to his Kingdom and duly became King.

SPONSORED BY STANLEY ROY & YEO PHOR SOON
IN LOVING MEMORY OF LATE MDM CHENG GEOK CHOON



忍辱圓滿之行（堪地瓦提　本生故事）

久远劫前，在卡拉布王统治卡丝王国时，释尊是一位名为堪地瓦提的修行者。有一天，卡拉布王正在和一羣女眷在园子里嬉戏。卡拉布王因酒醉而昏睡过去。那些随从女眷也因不必服侍国王而在园子里闲逛，正好碰到堪地瓦提行者。她们围上前坐下，聆听他的开示。当卡拉布王醒来，不见女眷，非常生气，听说她们到修行者那儿去，他也到行者处。卡拉布王一见堪地瓦提便问他的教理是什么。堪地瓦提回答说是“忍辱”。当卡拉布王听到行者修的是忍辱时，立即命人把他的手、脚、鼻子和耳朵砍下。在忍受节节肢解之痛苦时，堪地瓦提依然坚定地把持着自己忍辱的意志。卡拉布王在堪地瓦提胸上击了一拳后才满意地离去。当卡拉布王正要离开园子时，突然大地裂开，冒出熊熊火焰。火焰把卡拉布王包围了，卡拉布王也就此跌入地狱。

The Perfection of Patience

Kanthivadi Jataka (Birth Story)

Once in the days of king Kalabu of Kasi, the Aspirant one was born as ascetic Shanthivadi. One day the king was in the pleasure park with dancing women and a female retinue. The king slept in a drunken stupor. Seeing the king sleeping, the women wandered about the Park and came upon Ascetic Khantivadi. They, gathered round him and listened to his sermon. The king woke-up and asked where the women were. Hearing that they were listening to the Ascetic, the king went there and asked the Ascetic what his doctrine was. "Patience", the ascetic said. When the Ascetic repeated that his doctrine was Patience, the king ordered the executioner to cut off his hands, his feet his nose and his ears. Still the ascetic repeated that his doctrine was Patience and that it is in his heart. Then the king gave him a blow in the chest, and went off. While he was leaving the pleasure park the earth broke open and a flame emerged. The flames wrapped the king and dragged him down into Hell.



眞诚圓满之行（苏达索玛　本生故事）

尔时菩萨出生于古汝王国为苏达索玛国王。当他为太子时认识了一位和他一同求学的太子，婆罗门达多。当他们各自成为国王时，他们仍是好朋友。

不过不幸的事发生了，婆罗门达多王竟染上了食人肉的恶嗜。当他的人民获悉此事后，他就被驱遣出国。被贬后的婆罗门达多住在荒野里，时常拦截过路行人，将他们吃了。有一天，他在森林里受了伤，却奇迹般地不药而愈。婆罗门达多以为他的痊愈是树神以神力为他治疗好的。因此，他欢喜地发愿将用一百位太子来拜祭这树神。树神知道这会酿成一场灾难，赴忙向天王求救。得到天王授计后，树神就出现在婆罗门达多的面前告诉他，这次的祭品须包括苏达索玛王，否则这次祭拜就不圆满。婆罗门达多答应把苏达索玛带来。婆罗门达多把亲密的朋友苏达索码王捉到后，苏达索码王对他说自己曾向一位婆罗门僧许下一个诺言，希望婆罗门达多能让他履行诺言，他办完事后必定回来让婆罗门达多用来祭拜树神。后来，苏达索玛王果然履行承诺，办完事后回到婆罗门达多处并向他说法，纠正了婆罗门达多食人的恶僻。食人者婆罗门达多弃恶向善后重返国土，再被立为王。

The Perfection of Truth

Sutasoma Jataka (Birth Tale)

Once upon a time the Bodhisatva was born king Sutasoma in the Kuru Kingdom. When as a Prince he studied under the teacher his class-mate was prince Brahma Datta. When the two of them became kings of their respective countries they were still good friends.

But, an unfortunate fate overcame King Brahmadatta. He developed a taste for human flesh. The people of his land discovered this, and he was banished from his kingdom. In the wilderness he waylaid unwary travellers and ate them up. Once he sustained an injury in the forest and it healed miraculously. He thought the cure was due to the power of the deity in the tree, beneath which he lived. Happy at his regaining his normal health he vowed to sacrifice 100 princes as an offering to the deity. Seeing the disaster that was going to happen, the deity sought the advice of the king of gods. In terms of that, the deity appeared before the man-eater and said that the sacrifice will not be complete unless king Sutasoma too was brought in as a sacrifice. The man-eater, promised to bring him. He caught king Sutasoma his intimate friend. King Sutasoma said that he has made a promise to a Brahmin and that he cannot break that promise. King Sutasoma said that he will come back to be sacrificed after he fulfilled his promise to the Brahmin. True to his word, king Sutasoma returned. After preaching to the man-eater king Sutasoma, converted him to normalcy. The man-eater gave up his evil ways and once again became the ruler of his land.



毅力圓满之行（德米雅　本生故事）

在修持菩萨道时，释尊曾出生为德米雅太子，他也是本那儿丝国卡丝国王的独生子。德米雅太子前生曾是一个国王。他在当国王时造了许多恶业而堕地狱。德米雅太子因恐惧再当王者造业又堕地狱故决心不再今世为王。他得到天神的提示，装聋作哑又装成智弱的样子。德米雅太子的父母和朝廷大臣花了十六年的时间想使太子恢复正常，但还是失败了。最后卡丝王虽面对着朝内大臣的抗议及皇后的哀求，他还是决定将德米雅太子处死。卡丝王命马车夫苏难达把德米雅太子带到荒野去，挖个洞然后击破太子的头再把他埋了。但卡丝王并没有告诉苏难达他所杀的孩子就是德米雅太子。

正当苏难达在忙着掘坑时，德米雅太子走出轿子，穿上皇服出现在苏难达的面前。德米雅太子向不知内情的苏难达说出他的真实身份后，苏难达垦求太子同他一起回宫去。但德米雅太子拒绝了他的请求并嘱苏难达回宫去，把他为何装聋作哑的真相告诉国王等人。

听到了这个消息后，卡丝王和皇后及人民都来寻访德米雅太子，并且决定和他一起过着修行者的生活。

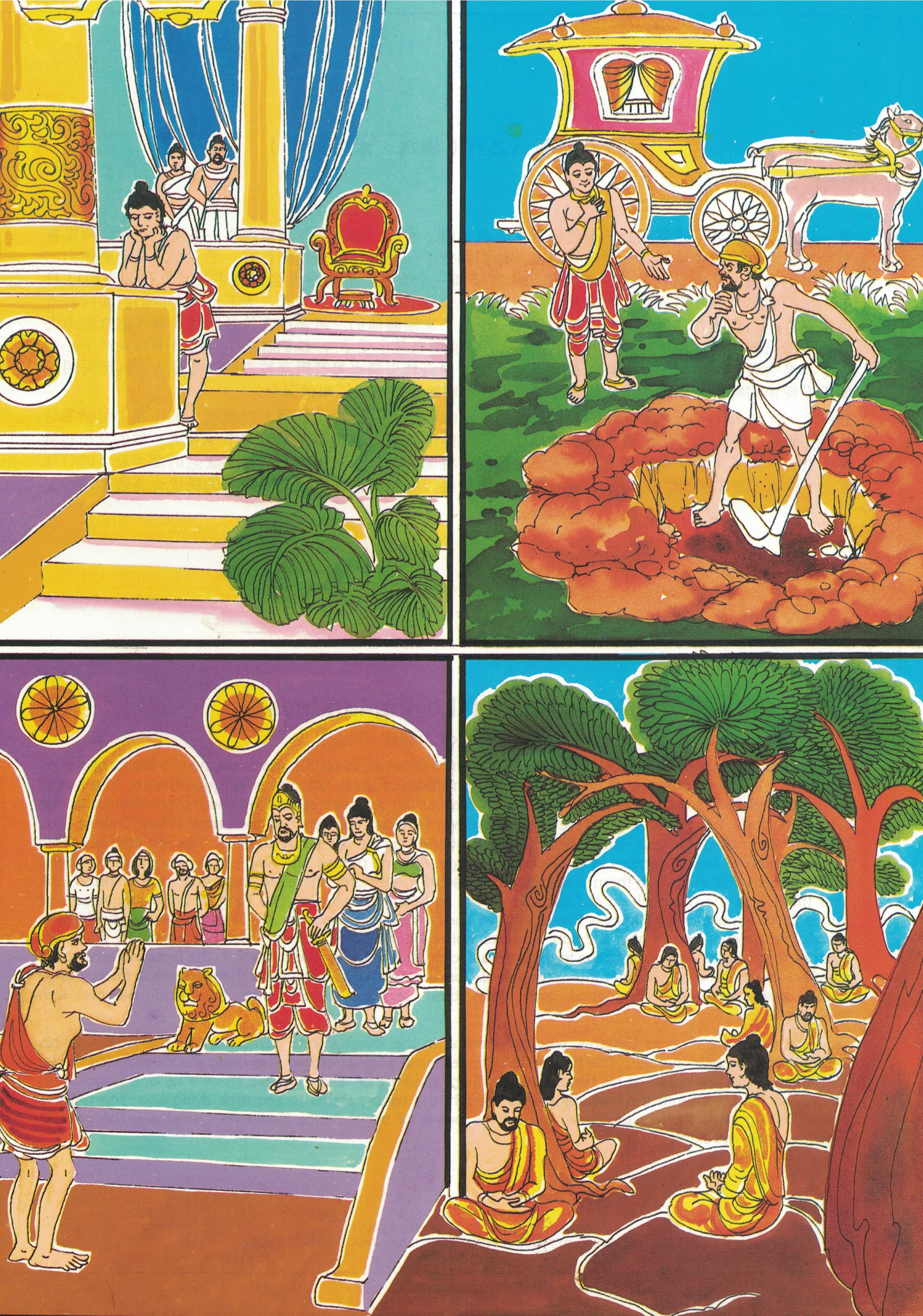
The Perfection of Determination

Themiya Jataka (The Birth Story)

Once upon a time the Bodhisatta (The Aspirant Buddha) was born as Prince Themiya – son and heir of King Kasi of Benares. In a previous birth he had been king. Due to the sins he committed as King he was born in Hell. Determined that he will avoid being King during this birth, Prince Themiya, with the advice of Gods, pretended to be deaf, dumb and half-witted. The parents and all the members of the court tried 16 years to make Prince Themiya a normal child, but failed. Then, resisting the protests and lamentations of the Queen – the mother of Prince Themiya – the King ordered charioteer Sunanda to take the child to the wilderness, dig a grave there and to crush the child's head and bury him. While the charioteer was busy digging the grave Prince Themiya stepped out of the chariot put on royal clothes and appeared before the charioteer. When Prince Themiya revealed his identity, the Charioteer requested the Prince to return to the palace with him. Refusing this request, Prince Themiya asked the charioteer to return to the palace and tell them what had happened.

On hearing this, the King the Queen and all the people in the Kingdom, came to see him. All of them decided to lead a life of asceticism along with Prince Themiya.

SPONSORED BY DON YASAPALA JAYASURIYA
IN LOVING MEMORY OF LATE DON ARDN, P. FRANSENA, DON WILMON — USA



慈悲圓滿之行（珊玛　本生故事）

很久以前，一位名叫比利亚的王者统治本那儿丝王国。当时，本那儿丝国境内有一条河，在河的两岸各有一族猎人。这两族猎人的首领是好朋友。他们俩定了一个协约：若他们各有一子一女，必定要他们的子女结为夫妻。后来这对好朋友都各得一个儿子和一个女儿。那男孩儿名为度古拉，女孩儿名叫巴日卡。他们俩都不喜欢俗家生活而离开家庭同住在一个隐士林内修行。一天，天王出现在他们的面前并告诉他们，他们俩将双目失明，所以他们需要一个儿子来照顾他们。可是度古拉及巴日卡都不愿意结为夫妻。天王只好建议度古拉抚摸巴日卡的肚脐， 就能使巴日卡受孕 ，他们答应了。巴日卡后来产下一个儿子，名为珊玛。珊玛十六岁时，有一天他的父母到森林里滴水果及野菜被毒蛇以毒液攻击以至失明。珊玛发现他们时已经太迟了。从此之后他仁爱、孝顺地服侍他瞎了眼的父母。

有一天，本那儿丝国王到珊玛住的森林內打猎。当时珊玛正与他的动物朋友们嬉戏。国王在追补猎物时误伤了珊玛。奄奄一息的珊玛向国王敍述了父母堪怜的处境，並告诉国王若他不幸死去，他的父母也就很难生存下去了。国王很怜悯珊玛一家，立即派人将度古拉与巴日卡找来。伤心欲绝的度古拉及巴日卡诚心地祈求天神救护他们的儿子。最后珊玛的伤势得以痊癒，而度古拉及巴日卡的视觉也奇迹般地恢复了。

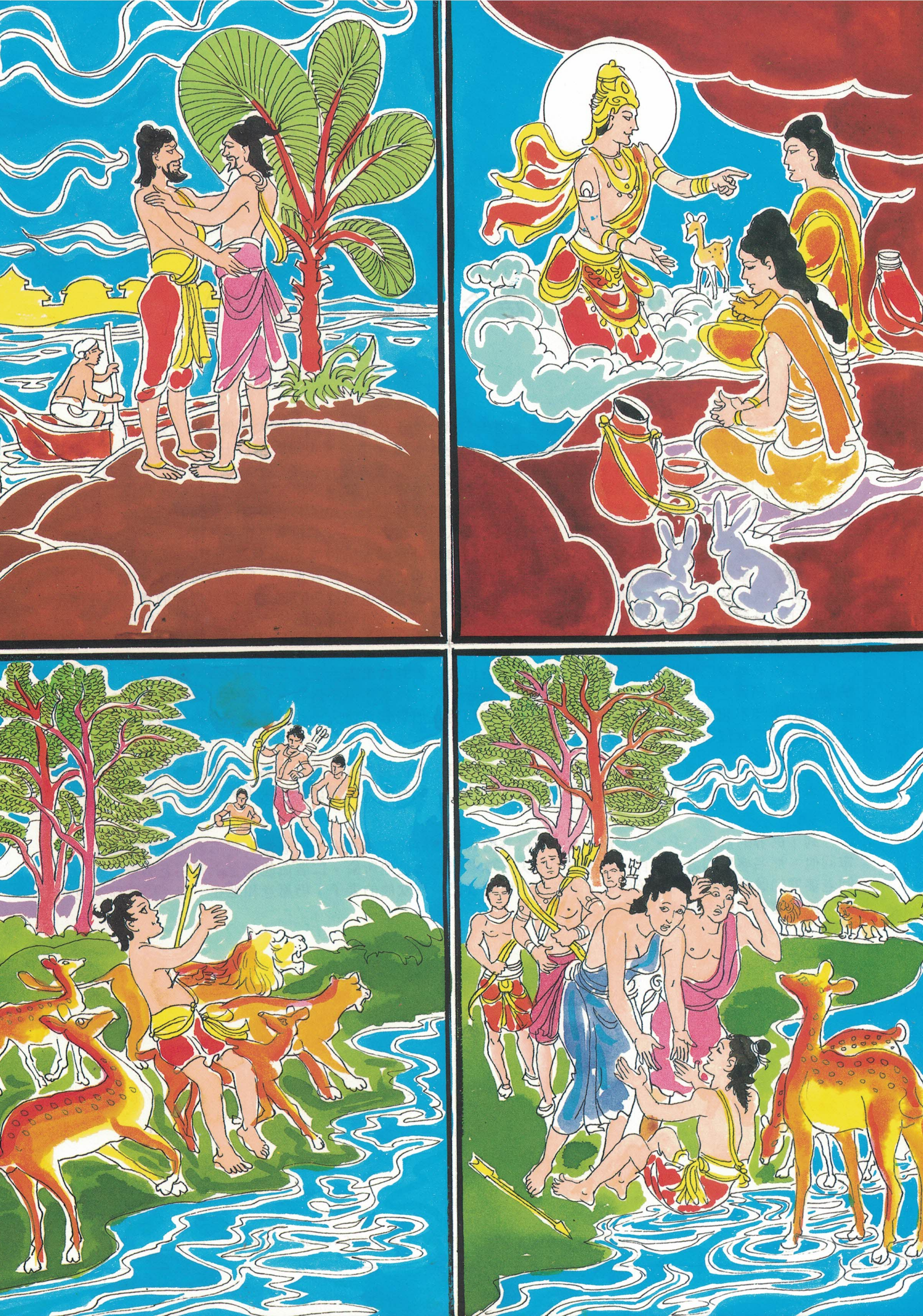
Perfection of Loving-kindness

Sama Jataka (Birth Tale)

Once upon a time King Piliyak ruled the Kingdom of Benares. In his Kingdom, on the two banks of a river, there lived two colonies of hunters. The two chieftains of these colonies were good friends. The two of them decided, that if the two of them got two children of the opposite sexes they should get married in due time. Eventually, a boy and a girl were born in the two families. The boy had the name Prince Dukula. The daughter was called Princess Parika. Both of them shunned lay life. Therefore together they left the household life and began to live as ascetics in the same hermitage. As time passed, the King of Gods appeared to them, and told them that the two of them are destined to lose their eye-sight. Therefore, they must have a son to look after them. But, the two of them did not want to live as husband and wife. The King of Gods suggested that Prince Dukula must caress Princess Parika's navel. They agreed to this. Eventually Princess Parika gave birth to a son. The parents looked after the son, who was called Prince Sama. When Prince Sama was 16 years old, one day the parents went out into the forest as usual for fruits and other forest yields. In the forest a fierce cobra attacked them with a poisonous fume. The parents lost their eye-sight because of that poisonous fume. Prince Sama, discovered what happened and from then on he looked after his blind parents with loving-kindness.

One day when the King of Benares, was out hunting in the forest Prince Sama went to the river, with his companions, the wild animals. The King felled Prince Sama with an arrow. The dying Prince revealed to the King who he was and said that his blind parents will not survive if he died, because, there is no one to look after them. The King went into the hermitage, and brought the blind parents to see their dying son. The parents prayed asking gods to help them because of the power of truth. Prince Sama recovered and the parents regained their eye-sight.

SPONSORED BY NAKULAKMATA
IN LOVING MEMORY OF LATE NAKULAMATHA ONG TENG JOO



智慧圓滿（萨途巴他　本生故事）

佛陀行菩萨道时有一生曾生为一位很有智慧的仁者。有一位老婆罗门僧被欠他债款的人赠一非常年轻的女子，做为还债的用途。老婆罗门僧后娶她为妻，但这少妇在年老的丈夫背后勾搭上了不少男子。为了能和情夫们有多一点的时间相聚，少妇借故把丈夫调走，要他到城里去化缘以买几个奴隶好帮她料理家务。

老婆罗门僧不久既化得了所需之款项。在到城里买奴隶途中，他停下用餐。吃完东西后，他沒把包袱系好就去找水喝。一条凶猛的眼镜蛇嗅到食物香味，爬进包袱里去。不知情的老婆罗门僧回到原处后，系了包袱就准备上路。一个树神看见了，为了要救他而化现人形，对老人说："如果你在半路停下，你就会死；如果你现在回家去，你妻子就会死。"老婆罗门僧不明白树神的话，觉得非常迷惘及困扰。他边走边哭，不知不觉随着人羣走到仁者说法的地方去。老人坐在人羣中暗自哭泣，仁者见了，问他为何哭泣。老人向仁者哭叙树神对他说的话。仁者思维了一阵，得知真相，即告诉老人他包袱里有毒蛇；所以树神的意思是若他在途中停下，从包袱中取食物，必让毒蛇咬着中毒而死；然，如果他回家，他妻子必伸手入包袱內探取丈夫取回何物而遭毒蛇噬死。

仁者教老婆罗门僧如何将毒蛇赶走后，问他为何会离家到城里去。老人说明原因后，仁者即判断出老人的妻子不守妇道之事。他教老人将所化得的金子藏好，然后回家，但不得将金子藏于何处告知妻子。但老人回到家后，经不起妻子追问，告诉她金子藏处。少妇将这消息告诉情夫，让他把金子取走。当老人发现金子失窃后，他又到仁者处求助。

仁者教他和妻子商议要供养婆罗门僧七日。第一日，他们将各自供养七个婆罗门僧；第二天各供养六名…一天減少一位，至第七日少妇所供养的必是她的情夫。到时老人就得认清他妻子供养的人，然后来通知仁者。

到了供养的最后一天，老人留意妻子所供养的人，然后向仁者报告。仁者派人将那名婆罗门僧逮住，並审问他。那名婆罗门僧承认自己是少妇的情夫，並供出金子是他所偷。仁者命他把金子归还老婆罗门僧，又问老婆罗门僧是否还要与妻子同住。老婆罗门僧谓自己很喜欢他的妻子，仍愿意和她在一起。仁者即为他们做安排，让他们能幸福地生活下去。

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Perfection of Wisdom

Sattubhattha Jataka (Birth Tale)

Once the Aspirant Buddha (Bodhisatta) was born as a very wise Sage. At that time a very old Brahmin received as compensation for a debt a very young Brahmin girl. The old man took her home as wife. The young woman had illicit lovers. Desiring to dally freely with one of her illicit lovers, the young woman sent her old husband away to beg for gold with which he was asked to buy servants for the household. The old Brahmin set out on his journey, with food in his bag. He collected the necessary money, and was travelling to the City to buy servants. On his way he felt hungry. He sat at the foot of a tree opened the bag and ate food out of it. Without tying the bag he went to drink water. While he was away a ferocious Cobra smelling the food crept into the bag. The old man not knowing that a Cobra had got into the bag, tied it and went on carrying the bag. A deity dwelling in the tree saw this, and making himself half seen by the old Brahmin told him thus: "Oh Brahmin if you stopped on the way you will die. If you went home your wife will die". Not knowing what this meant the Brahmin, greatly disturbed, walked along crying. Seeing people going to Bodhisatta's preaching hall to listen to him, the old Brahmin too went there. He sat at the edge of the crowd, crying. Seeing the old Brahmin crying, the Bodhisatta asked him the reason for his grief. The old Brahmin, explained what the deity told him. With His immense wisdom, Bodhisatta the Sage understood what had happened. He told the Brahmin that a venomous Cobra had got into his travelling bag and if he stopped on the way and put his hand into the bag to get food, the Cobra would sting him to death. If on the other hand, he went home, his wife will put her hand in the bag to see what her husband brought and the Cobra will have her.

The wise Sage asked the Brahmin to untie the mouth of the bag and standing at a distance, to beat the bag with a long stick. When he did this the Cobra came out hissing. The masses cheered the Sage for His great wisdom.

The Bodhisatta enquired into the circumstances of the old Brahmin's trip and decided, that his young wife had an illicit lover. He instructed the old Brahmin to hide the gold and go home to his wife. He instructed that he should not inform the wife of the whereabouts of the gold. When the Brahmin went home, the illicit lover was inside the house. The wife let him out and asked the old Brahmin where the gold was. Unable to keep the secret the old Brahmin revealed where the gold was hidden. The illicit lover was told this. He went there and took the gold. Next morning when the old Brahmin went to the spot where he hid the gold he found that it was gone. He went back to the Bodhisatta and told Him what happened.

The Bodhisatta asked him to give alms to Brahmins for seven days. He was told that on the first day, he should invite seven Brahmins, and his wife should be asked to invite seven. On each succeeding day the old Brahmin should invite one less and wife too should do this. This way on the seventh day, the wife will invite one.

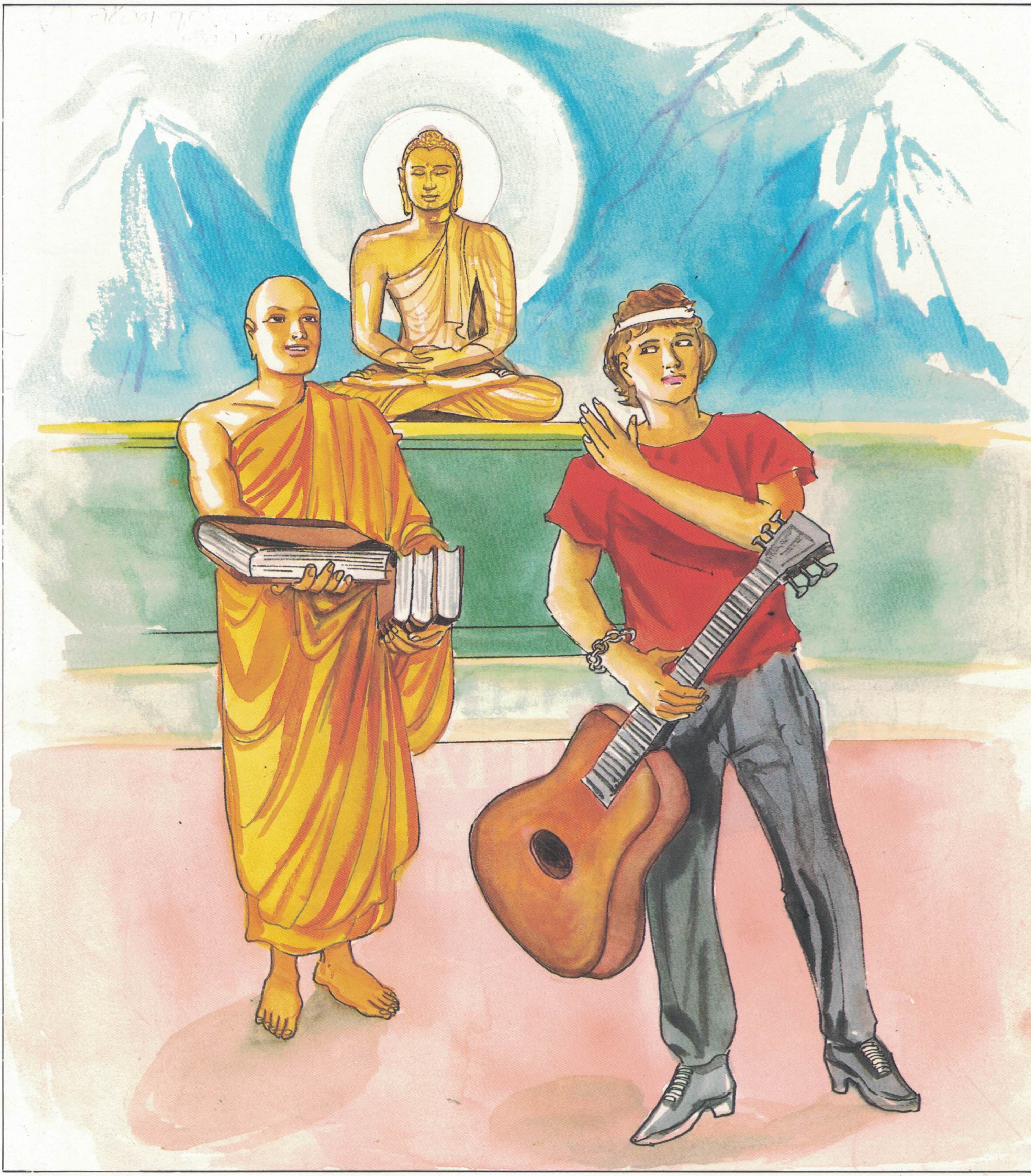
The Bodhisatta asked him to note the Brahmin invited by the wife on the seventh day and to inform Him his identity. As instructed the old Brahmin, noted the wife's guest on the seventh day and told the Bodhisatta who he was. The Bodhisatta sent His men and had that Brahmin arrested. When questioned by Bodhisatta the Sage, the Brahmin confessed that He was the young wife's paramour and that He stole the old Brahmin's gold. The Bodhisatta got him to return the gold. The Sage asked the old Brahmin whether he wants to live with his wife. When the old Brahmin said that he liked her and would live with her, the Bodhisatta provided the necessities for them to live happily together.

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PARABHAVA SUTTA

Discourse on Downfall

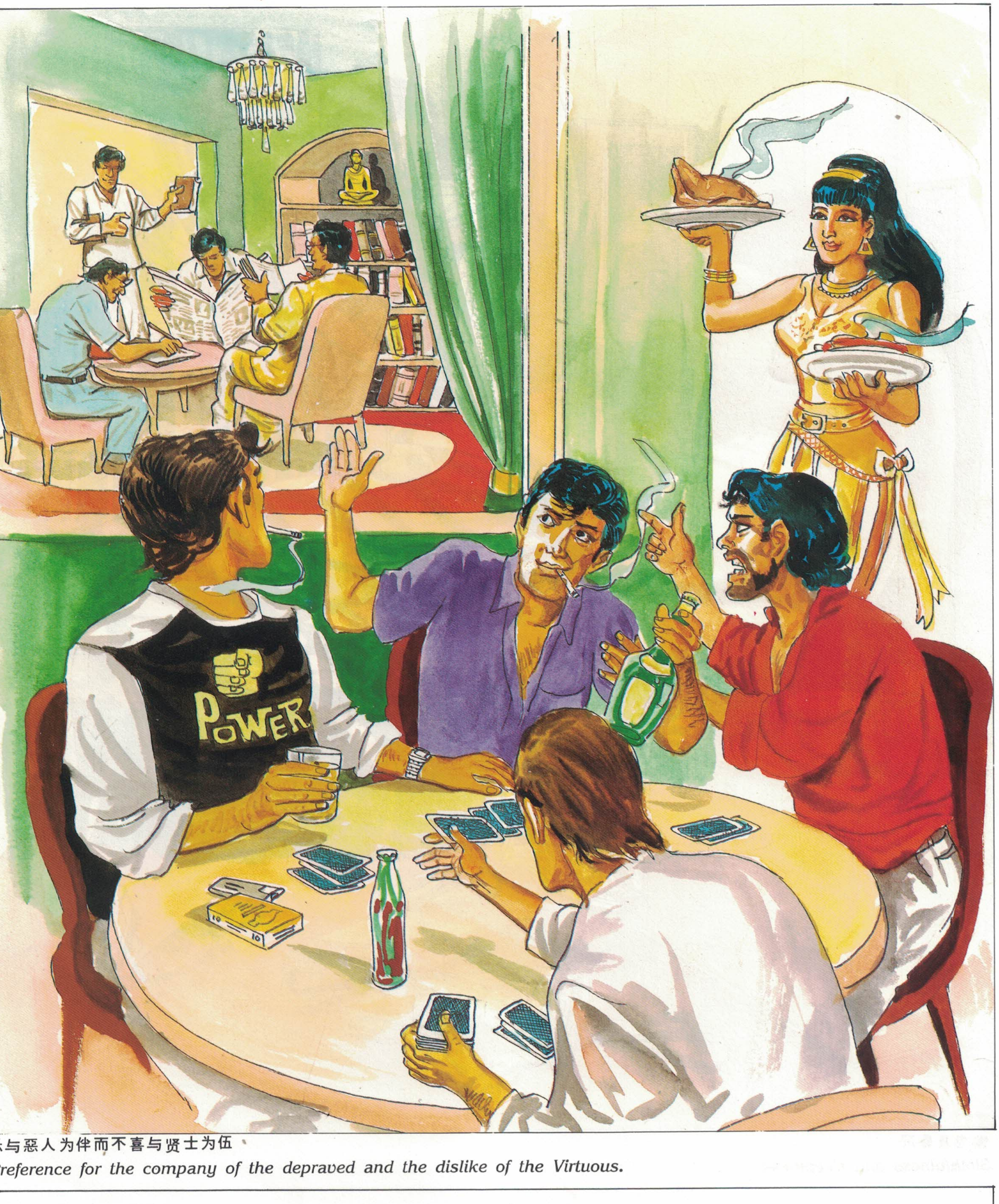


不愿意聆聽或读诵经典
Disinclination either to listen to or to read the Doctrine.

有些人对经典、教理不感兴趣、不起欢喜心。他们不愿意听闻教理，不喜欢读诵经典。这样的心理将导致他们道德的逐渐败坏，智慧的不能增长而致堕落。

Some display a disinclination towards the Doctrine. They do not want to listen to it. Nor do they want to read it. This habit of mind leads to one's Downfall.

SPONSORED BY Y. K. MAK & FAMILY



与恶人为伴而不喜与贤士为伍

reference for the company of the depraved and the dislike of the Virtuous.

对一些人来说，恶人具有一股吸引力。这些人不喜欢和有修养、有道德的善知识在一起，更时时躲避宣,扬善法的贤士而奔向为非作歹的恶徒。这是堕落的因缘。

To some, the bad people are attractive. They do not take pleasure in the company of the Virtuous. While shunning those who teach righteousness, they turn to the Vicious. This is a cause for Downfall.

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懈怠及昏沉
Slothfulness and sleepiness

一个人如果时时昏沉欲睡、怠惰、无精打彩且不能振奋起来做事的话，那他就正步上自毁、堕落的道路。
If people tend to be sleepy, slothful, lethargic and are incapable of making an effort, they are on their way to their downfall.

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长无止又无意义的漫谈
onstant, fruitless talkativeness

有些人把时间浪费在无益的闲谈中。他们聚在一起喋喋不休地说些无意义的话，因而没时间做些建设性的活动。这种多话的个性也是堕落的因缘。

There are those who waste their time away, in futile talkativeness. They get together and jabber endlessly without engaging in any constructive activity. Such useless talk is a cause of Downfall.

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过着无休止的烦燥生活

Leading a Life of unceasing irritation.

烦燥和气愤是破坏宁静、祥和的生活之败素。有些人过着烦闷、暴燥的生活，动不动就发怒，活象一团冒着烟的盛火。盛怒能使家庭破裂，伤害朋友间的友谊。由此可见，这样无尽止、无控制的盛怒也是使人堕落的因缘。

Irritation and Anger are qualities that destroy Harmony of Life. Some people lead a life of constant resentment, fuming endlessly like a smoking fire. Anger shatters family life and friendship. Such ceaseless Anger is a cause of one's Downfall.

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使有能力，也不愿照顾、奉养父母

Disinclination to look after and support one's Parents even when one has the wherewithal.

有些人本身虽过着富裕安逸的生活，却忽略了年老无依的父母。他们有能力奉养父母但却不肯负起这个责任。这些推卸天职的人是会被社会轻视的；不奉养父母是导致这些人堕落的因缘。

There are those who while leading a life of luxury neglect their old, helpless Parents. Such people have the means to support their aged Parents. But they neglect their Duty. Those bad people are looked down upon by Society. Such neglect of aged Parents is a cause of Downfall.

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运用不正当及欺骗他人的手段赚取金钱

Obtaining Money fraudulently, deceiving others.

一些人利用欺诈的手段赚取金钱以资生活。他们蒙骗单纯无知的人们，将他们的财物夺走。社会避忌这类的恶人。以欺诈手段谋生活是堕落的因缘。

Some earn a livelihood by Cheating and Deceiving others. Such bad men betray innocent people mercilessly and take their valuable possessions and their money. Society shuns such vicious men. Such behaviour is a cause of Downfall.

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只自享用美食而不与旁人分享

artaking of tasty food, while others look on, without sharing it with them.

富裕的人有能力购买美味食品或饮料享用。但有些富人虽有足够的财富与人分享丰美的饮食，但他们却吝啬地独自享用，甚至旁人在侧观望，也不肯邀请他们一同用餐。这样自私、吝啬的行和心态是堕落的因缘。

People of Means enjoy delicious Food and Drink. Although they can share these things with others they do not do so, but relish those all alone, even while others look on. This is a cause of Downfall.

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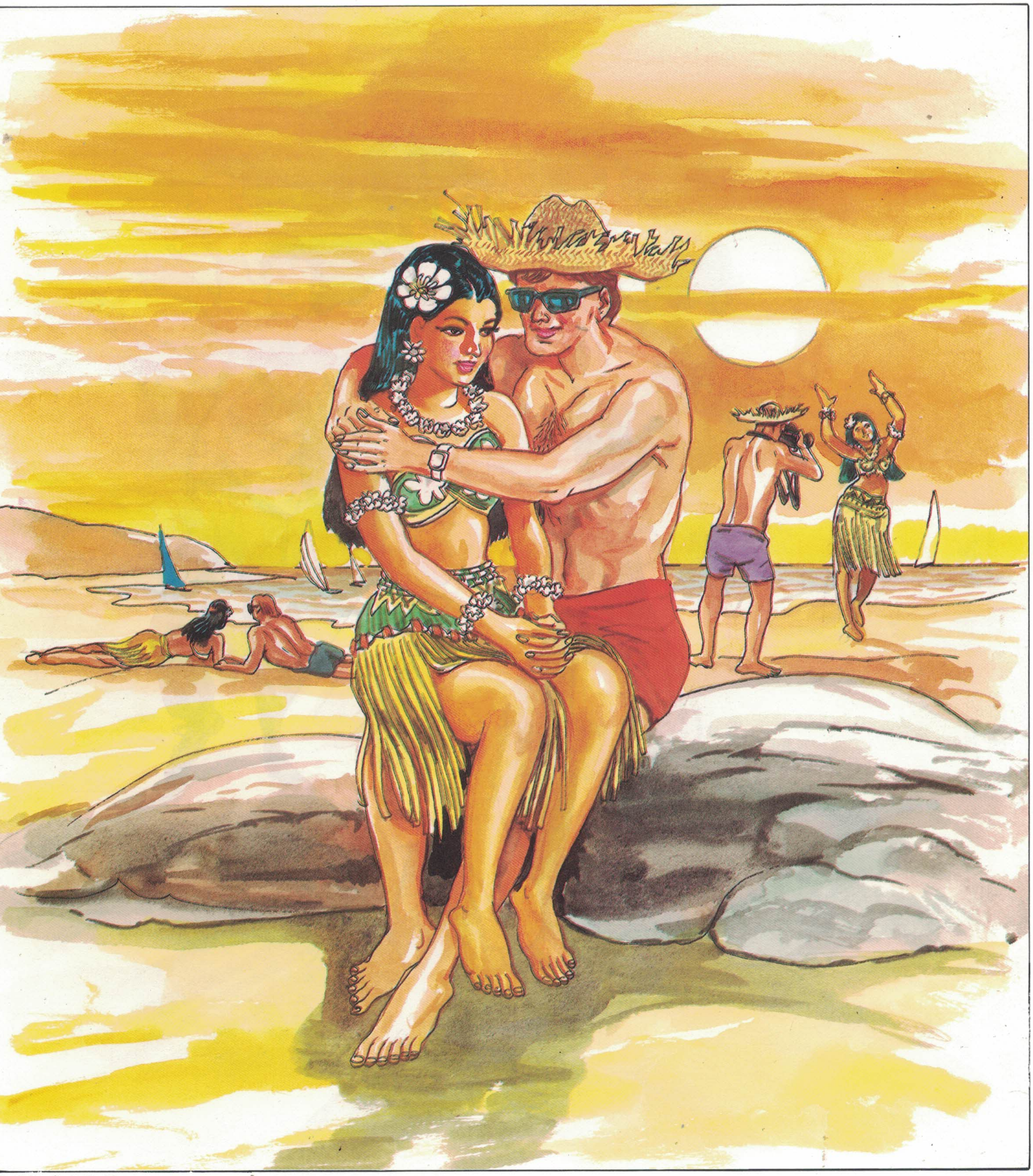
被富贵迷惑、麻醉而不顾贫苦的亲戚

Disregarding one's poor Relations, intoxicated with Wealth.

一些人仗自己的财势而生骄吝，对于贫苦的亲戚不屑一顾。对于这些被富贵冲昏了头的人来说，贫苦的亲友是眼中钉。他们不知道，其实富而不仁是堕落的因缘。

Some, proud of their riches, disregard their poor Relations. To such people, intoxicated with the Wealth they possess, their poor Relatives are an eyesore. This kind of neglect of one's poor relations is a source of Downfall.

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IN LOVING MEMORY OF LATE MR. & MRS. EE THIAM POH



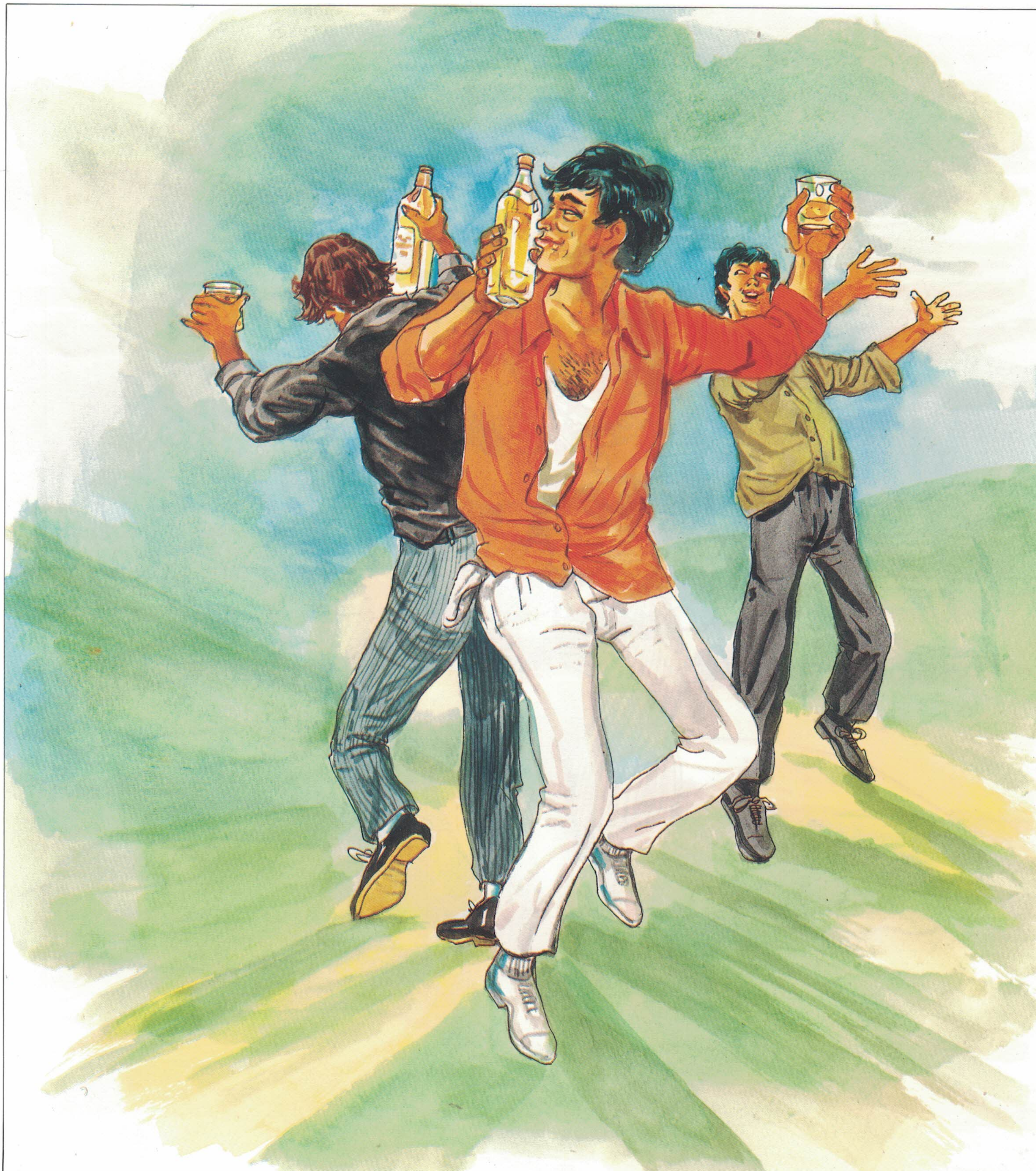
极端的贪恋美色

Extreme fondness for Women.

有些人极贪恋美色。这导致他们损失财富及增加烦恼；结果他们的生活被扰乱了，且变得败坏。所以，对女色的极端贪恋会导致一个人堕落。

There are some who display an extreme fondness for Women. This leads to loss of Wealth and to Worry. In consequence their Life becomes unsettled and blighted. Therefore such extreme attachment to various Women is a cause of downfall.

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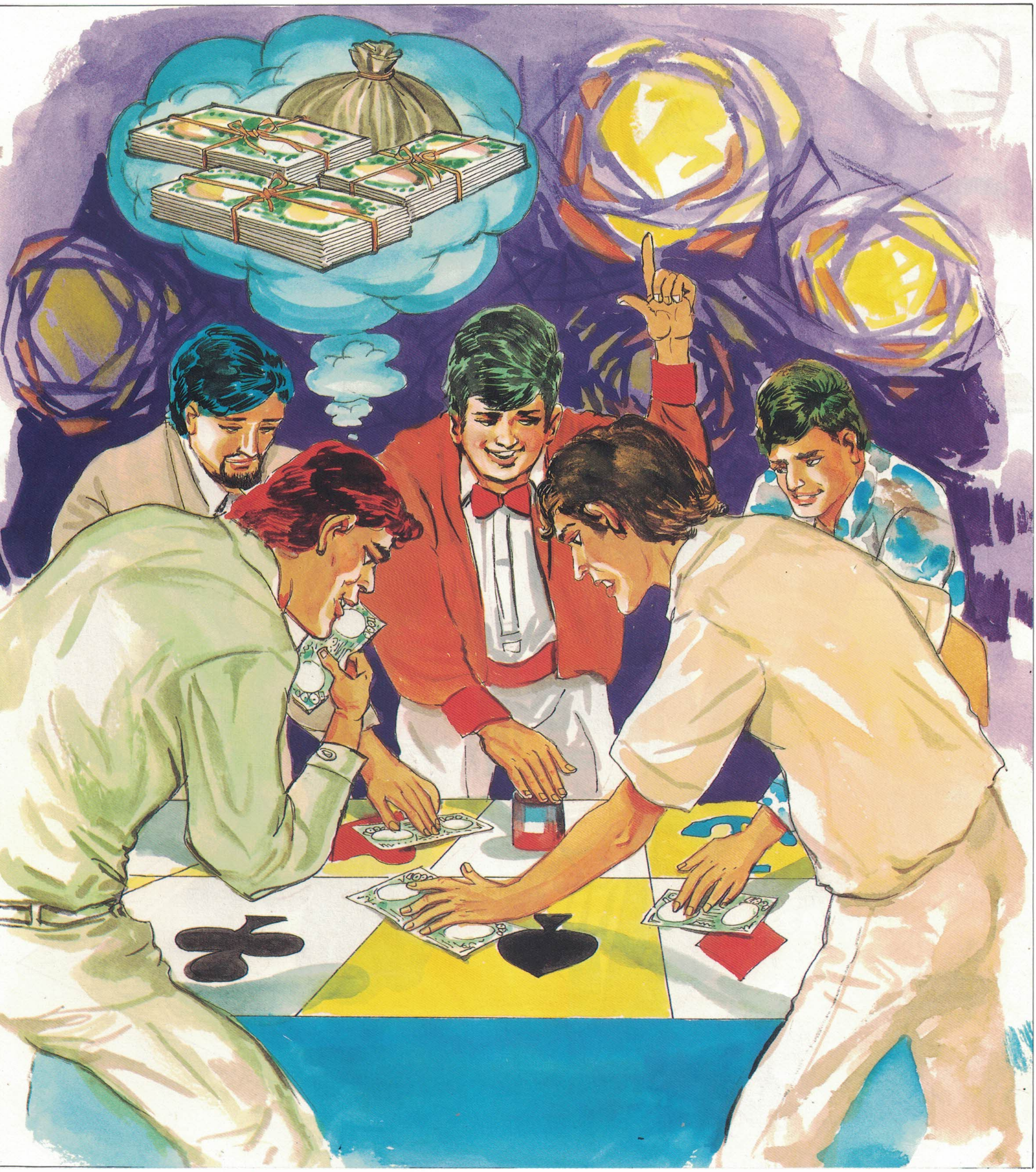
贪饮麻醉心性的酒精饮品

Desire for intoxicating Drinks.

那些酗酒之徒常被社会遗弃。这些不幸的人因贪杯而忽略了家庭。他们把钱财都花在使人痳醉的酒精上。由此可见，酗酒是堕落的因缘。

Those who are addicted to Liquor are shunned by Society. These unfortunate people who have taken to excessive Drinking, neglect their Families. They waste all their Wealth on intoxicating Drinks. Desire for intoxicating Drinks is a cause of Downfall.

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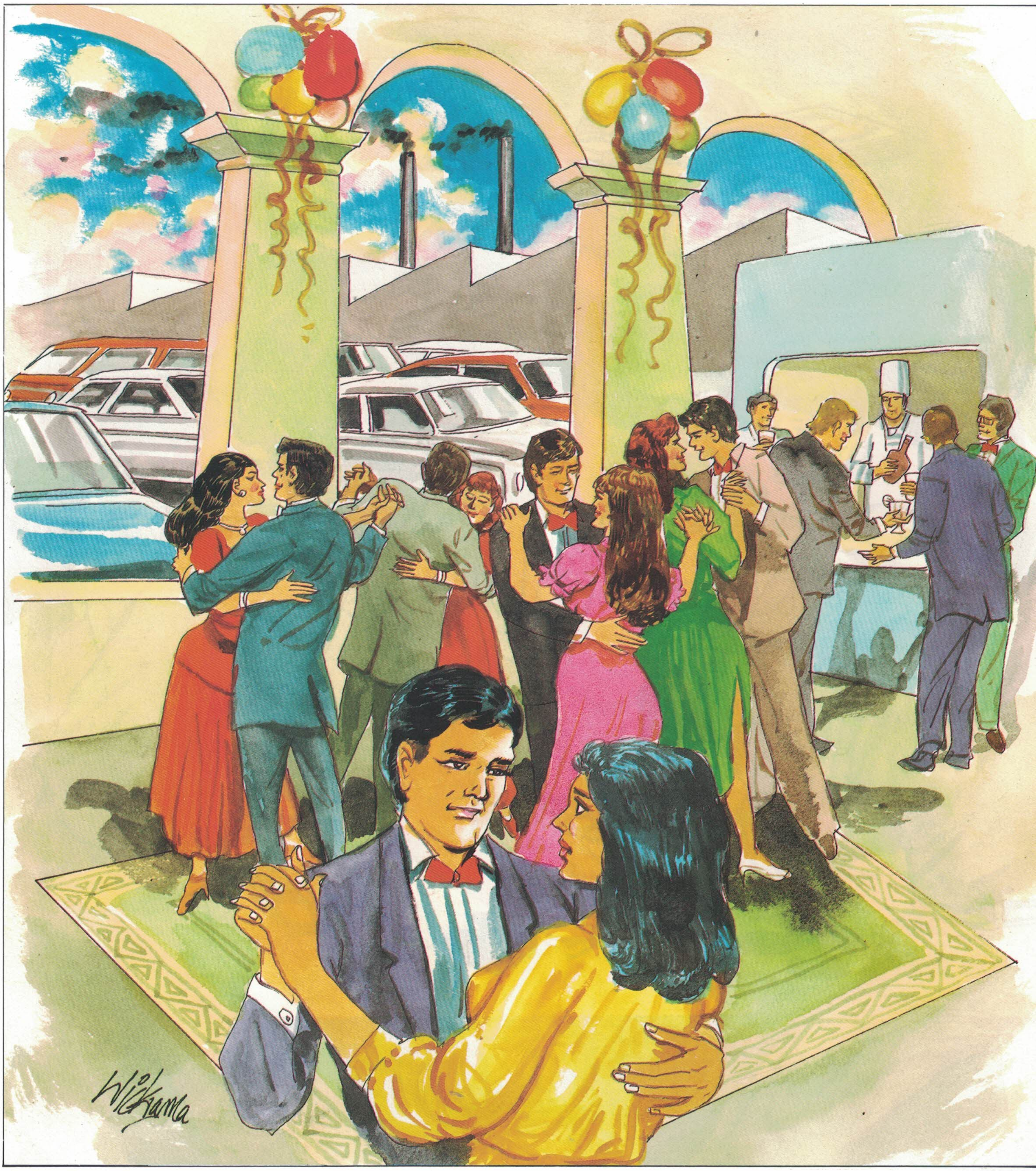
贪愛赌博且从赢钱中感到快乐

Desire for Gambling and delighting in winning Money through Gambling.

赌博能毁灭好赌之徒。为了赢取奖金，他们不惜狂赌以获得不劳而获的金钱。可惜，他们只会把自己本有的钱赌掉，连家庭幸福及祥和也被破坏殆尽。所以说，赌博也是堕落的因缘。

Gambling destroys those addicted to it. In the desire to Win through Gambling, they pursue elusive Wealth. But, they only squander away their own possessions,destroying the Happiness and Harmony of their Families. Gambling therefore is a source of Downfall.

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挥霍先辈的遗产
Squandering away the Wealth and Property inherited from Ancestors.

一些人很幸运地继承了祖先遗下的产业及财物。这些遗产都是前人辛苦耕耘、努力才得以积蓄下来的。但这些继承人因得来全不费工夫而将之挥霍于无意义的消遣上。这样的行为、作风将导致他们堕落。

Some inherit Wealth from their Ancestors. Those Ancestors accumulated the Wealth, with great care and effort. But, the persons who inherit the Wealth effortlessly waste it away in vain pursuits. Such behaviour is a source of Downfall.

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…与妓女为伴。
…eeping constant company with Prostitutes.

有些人常与妓女为伴，这使到他们的家庭生活受到干扰。这些人的财富与健康也慢慢被侵蚀掉了。因此过份浸濡于女色中是堕落的因缘。

Some Men keep the company of Courtesans, excessively. This leads to disruption of their family life. They deteriorate in Wealth and Social Prestige. This way, resorting to Courtesans excessively, is a source of Downfall.

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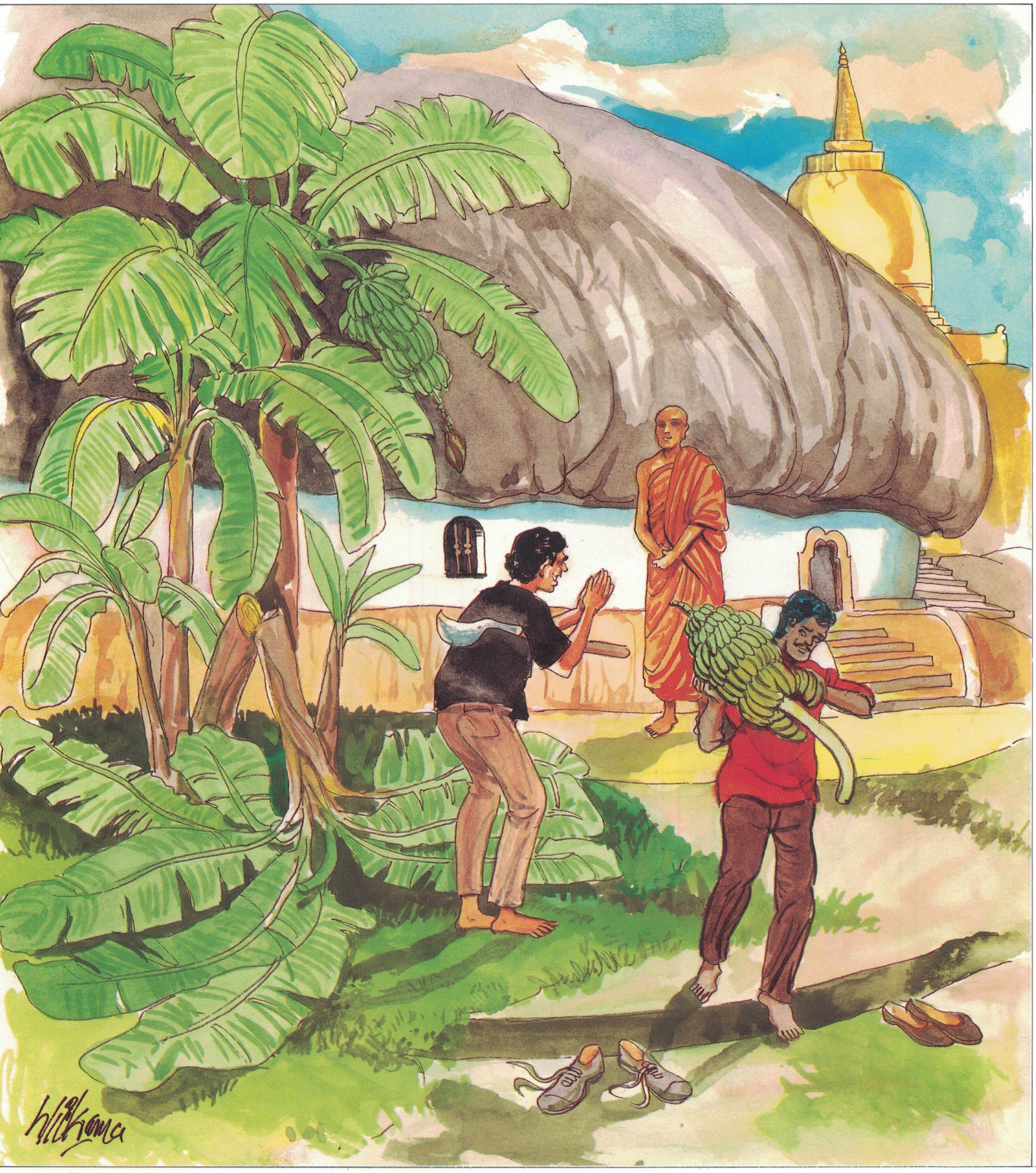
年纪老迈却娶极年轻之女子为妻

Marrying an extremely young woman even when one is old.

一个老人与一个少女结合后，双方都一定不幸福。年轻的妻子不能从婚姻中得到满足，老迈的丈夫却又终日担心妻子会红杏出墙。这种情况对这样的夫妻来说都是堕落的因缘。

When an aged person marries a young Woman, both are unhappy. The young Woman does not derive much pleasure out of the Marriage. The aged person spends sleepless nights worrying if his young Wife will think of a young Man. This situation is a source of Downfall.

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以谎言欺骗僧团

Deceiving the Clergy by telling them lies.

有些人以虚假的承诺欺骗出家人，他们撒谎让出家人受骗。以这种态度对待出家人是堕落的因缘。

Some people deceive Priests and Brahmins by giving false promises. They lie to them, and cheat those Religious persons. Adopting such an attitude to priests, Ascetics and Brahmins, is a source of Downfall.

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GAMINI & INDRA HETTIARACHCHI



纵然自己在进食时，出家人上门托钵也不肯施予他们一撮的食物。

Not giving any Alms at all to Priests, Monks and Ascetics who come to one's door when one is taking Meals.

出家人上门托钵，欢喜地以食物供养他们是一种高尚的行为。一个人如果忽略这种布施，甚至连在用膳时出家人上门托钵仍不肯施予食物，这是堕落的因缘。

It is a Noble Human quality to treat Priests, Ascetics and Brahmins who come to one's door in their Almsround. If an individual neglects this duty, especially towards those Men of Religion who come to his door when he is taking his meals, it is a cause of Downfall.

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不知羞耻，不觉畏惧的处世态度。
Behaving without Shame and Fear.

廉耻及畏惧（法律、家法等）是维持社会治安的要素。当人们不再懂得什么是羞耻，什么是畏惧的时候，社会就将瓦解、社会秩序大乱。对个人来说，行为上无耻无畏是自取其辱，将自己的人格贬低了。因此，不知耻不知畏是堕落的因缘。

Shame and Fear are essential to ensure Social stability. When people have no regard whatsoever for Shame and Fear, Society deteriorates. Social disruption takes place. Individuals who behave without Fear or Shame demean themselves. Therefore, behaving with no regard for Fear and Shame is a source of Downfall.

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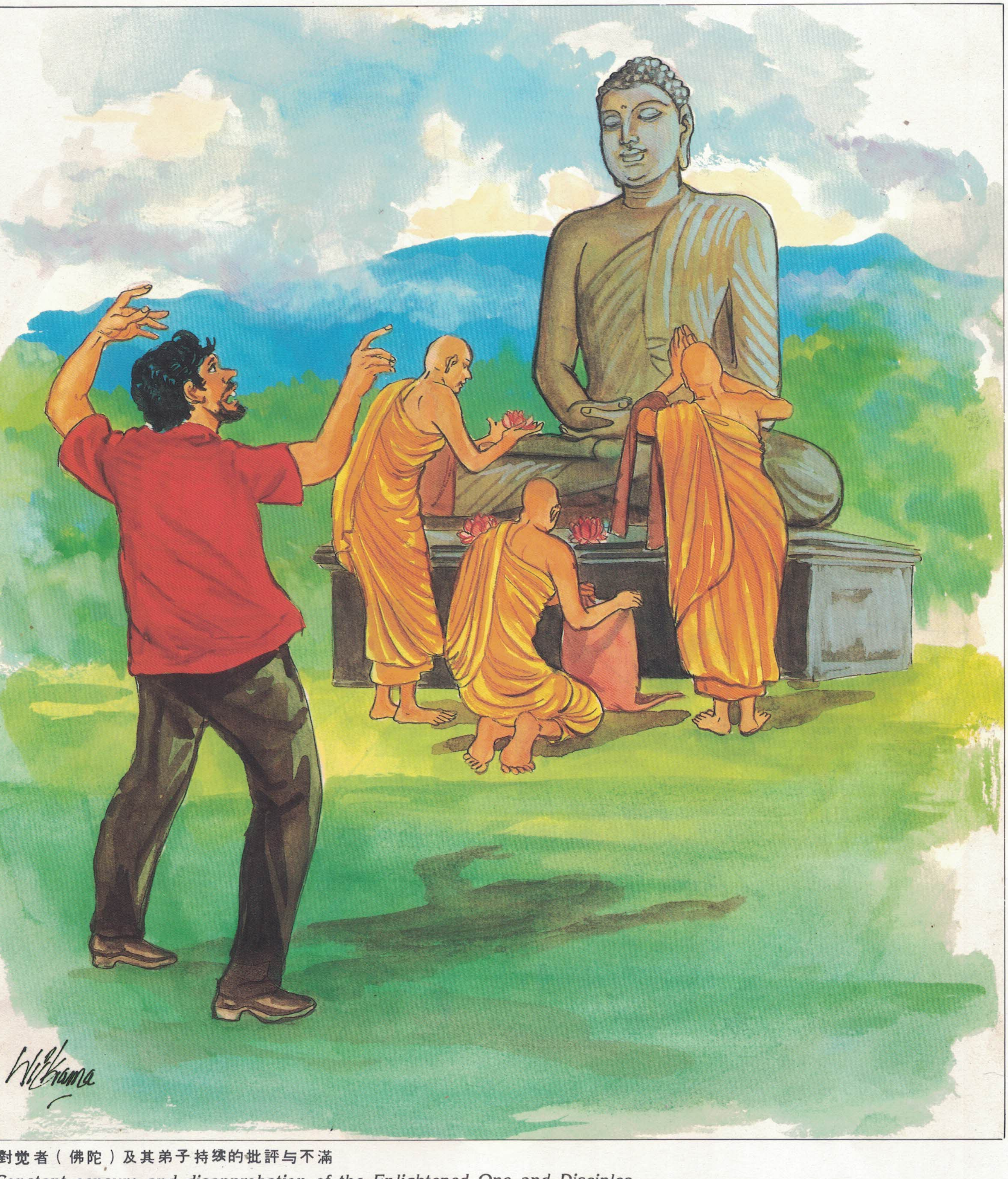
因瞋恚及贪念而使用各类的欺骗手段

Resorting to various Deceptions due to Anger and Extreme Greed.

被瞋恚及贪欲蒙敝的人将不择手段去达到自己的目标。他们可以为了达成私欲而行骗甚至杀人。他们心中的瞋恚或过盛的贪欲将无可避免地为他们带来苦恼与忧伤。因此瞋恚及贪欲和这两者所引发的恶行是堕落的因缘。

Those in the grip of Anger and Extreme Greed will stoop to any low activity. Deception, Fraud and even Murder are not beyond such persons. These traits of Anger and Greed invariably lead them to Grief. Therefore, those Evils are a source of one's Downfall.

SPONSORED BY YEOH SIEW LENG & MAGGIE CHOONG & YEOH TEOW GIAP



對觉者（佛陀）及其弟子持续的批評与不滿
Constant censure and disapprobation of the Enlightened One and Disciples.

那些不满于佛陀及其弟子並吹毛求疵的人是会运用任何罪恶的行为来针对佛陀及僧团的。这些人极容易被引上歧途。他们的不合理、不适当的作风将导致他们堕落。

Those who find fault with the Enlightened One and the Disciples can resort to any sinful behaviour. They are unreliable and are easily led astray. Such unseemly behaviour is a source of Downfall.

SPONSORED BY KAM SENG CHEONG



得与失　　誉与毁　　赞与责　　采与苦

GAIN AND LOSS - FAME AND DEFAME PRAISE AND BLAME - HAPPINESS AND PAIN
"EIGHT WORLDLY CONDITIONS

Eight Worldly Conditions Vicissitudes of Life

(Atthalokadhamma)

This ill-balanced world is not absolutely rosy. Nor is it totally thorny. The rose is soft, beautiful and fragrant. But the stem on which it grows is full of thorns. What is rosy is rosy; what is thorny is thorny. Because of the rose one will not meddle with the thorns, nor will one disparage the rose on account of the thorns.

To an optimist this world is absolutely rosy; to a pessimist this world is absolutely thorny. But to a realist this world is neither absolutely rosy nor absolutely thorny. It abounds with beautiful roses and prickly thorns as well, from a realistic standpoint.

An understanding person will not be infatuated by the beauty of the rose but will view it as it is. Knowing well the nature of the thorns, he will view them as they are and will take the precaution not to be wounded.

Like the pendulum that perpetually turns to the right and left, four desirable and undesirable conditions prevail in this world, which everyone, without exception, must perforce face in the course of one's lifetime.

They are gain *(lābha)* and loss *(alābha),* fame *(yasa)* and defame *(ayasa),* praise *(pasamsā)* and blame *(nindā),* happiness *(sukha)* and pain *(dukkha).*

Gain and Loss

Business men, as a rule, are subject to both gain and loss. It is quite natural to be complacent in obtaining a gain or a profit. In itself there is nothing wrong. Such righteous or unrighteous profits produce some pleasure which average men seek. Without pleasurable moments, though temporary, life would not be worth living. In this competitive and chaotic world rarely do people enjoy some kind of happiness which gladdens their hearts. Such happiness, though materialistic, does conduce to health and longevity.

The problem arises in case of loss. Profits one can bear smilingly but not so the losses. More often than not they lead to mental derangement and sometimes to suicide when the losses are unbearable. It is under such adverse circumstances that one should exhibit moral courage and maintain a balanced mind. All have ups and downs while battling with life. One should always be prepared for the losses in particular. Then there will be less disappointment.

When something is stolen naturally one feels sad. But by becoming sad one would not be able to retrieve the loss. One should think that someone had benefited thereby, though unrighteously. May he be well and happy!

Or one can console oneself thinking, "It's only a minor loss." One may even adopt a highly philosophical attitude. "There is nothing to be called Me or Mine."

In the time of the Buddha, once a noble lady was offering food to the Venerable Sāriputta and some monks. While serving them she received a note stating that her husband and all her sons who had gone to settle a dispute were waylaid and killed. Without getting upset, calmly she kept the note in her waist-pouch and served the monks as if nothing had happened. A maid, who was carrying a pot of ghee to offer to the monks, inadvertently slipped and broke the pot of ghee. Thinking that the lady would naturally feel sorry over the loss, Venerable Sāriputta consoled her, saying that all breakable things are bound to break. The wise lady unperturbedly remarked, "Bhante, what is this trivial loss? I have just received a note stating that my husband and sons were killed by some assassins. I placed it in my pouch without losing my balance. I am serving you all despite the loss."

Such valour on the part of courageous women is highly commendable.

Once the Buddha went seeking alms in a village. Owing to the intervention of Māra the Evil One, the Buddha did not obtain any food. When Māra questioned the Buddha rather sarcastically whether he was hungry or not, the Buddha solemnly explained the mental attitude of those who are free from impediments, and replied: "Ah, happily do we live, we who have no impediments. Feeders of joy shall we be, even as the gods of the radiant realm."

On another occasion the Buddha and his disciples observed *vassa* (rainy period) in a village, at the invitation of a brahmin, who, however, completely forgot his duty to attend to the needs of the Buddha and the Sangha. Throughout a period of three months, although Venerable Moggallāna volunteered to obtain food by his psychic powers, the Buddha, making no complaint, was contented with the fodder of horses offered by a horse-dealer.

Visākhā, the Buddha's chief female by lay disciple, used to frequent the monastery to attend to the needs of the Buddha and the Sangha, decked with a very valuable outer garment. On entering the monastery, she used to remove it and give it to the maid for safe custody. Once the maid inadvertently left it in the temple and returned home. Venerable Ānanda, noticing it, kept it in a safe place to be given to Visākhā when she visited the monastery. Visākhā, discovering the loss, advised the maid to look for it but not to take it back in case any Bhikkhu had touched it. On inquiry the maid understood that Venrable Ānanda had kept it in safe custody. Returning home, she reported the matter. Visākhā visited the monastery and inquired of the Buddha what meritorious act she should perform with the money obtained by selling the costly garment. The Buddha advised her to build a monastery for the benefit of the Sangha. As there was nobody to buy the garment because of its high cost, she herself bought it and built a monastery and offered it to the Sangha. After the offering she expressed her gratitude to the maid, saying, "If you had not inadvertently left my garment, I would not have got an opportunity to perform this meritorious act. Please share the merit."

Instead of grieving over the temporary loss and reprimanding the maid for her carelessness, she thanked her for granting an opportunity for service.

The exemplary attitude of cultured Visākhā is a memorable lesson to all those who are quickly irritated over the misdoings of helpless servants.

Losses one must try to bear cheerfully with manly vigour. Unexpectedly one confronts them, very often in groups and not singly. One must faces them with equanimity *(upekkhā)* and think it is an opportunity to practise that sublime virtue.

Fame and Defame

Fame and defame are another pair of inevitable worldly conditions that confront us in the course of our daily lives.

Fame we welcome, defame we dislike. Fame gladdens our mind, defame disheartens us. We desire to become famous. We long to see our names and pictures appear in the papers. We are greatly pleased when our activities, however insignificant, are given publicity. Sometimes we seek undue publicity too.

To see their picture in a magazine some are ready to pay any amount. To obtain an honour some are prepared to offer any bribe or give a fat donation to the party in power. For the sake of publicity some exhibit their generosity by giving alms to one hundred monks and even more, but they may be totally indifferent to the sufferings of the poor and the needy in the neighbourhood. One may charge and punish a starving person who, to appease his hunger, were to steal a coconut in his garden, but would not hesitate to present a thousand coconuts to get a good name.

These are human frailties. Most people do even a good action with an ulterior motive. Selfless persons who act disinterestedly are rare in this world. Even if the motive is not very praiseworthy, those who do any good are to be congratulated on having done a beneficial act. Most worldlings have something up their sleeves. Well, who is 100% good? How many are perfectly pure in their motives? How many are absolutely altruistic?

We need not hunt after fame. It will come to us unsought. The bee will be attracted to the flower, laden with honey. The flower, however, does not invite the bee.

True indeed, we feel naturally happy, nay, extremely happy, when our fame is spread far and wide. But we must realize that fame, honour and glory only lead to the grave. They vanish in thin air. Empty words are they, though pleasing to the ear.

What about defame? It is not palatable either to the ear or mind. We are undoubtedly perturbed when unkind defamatory words pierce our ears. The pain of mind is still greater when the so-called report is unjust and absolutely false.

Normally it takes years to erect a magnificent building. In a minute or two, with modern devastating weapons, it could easily be demolished. Sometimes it takes years or a lifetime to build up a good reputation. In no long time the hard-earned good name can be ruined. Nobody is exempt from the devastating remark beginning with the infamous "but". Yes, he is very good, he does this and that, but ... His whole good record is blackened by the so-called "but". You may live the life of a Buddha, but you will not be exempt from criticism, attacks and insults.

The Buddha was the most famous and the most maligned religious teacher in his time.

Great men are often not known; even if they are known, they are misknown.

Some antagonists of the Buddha spread a rumour that a woman used to spend the night in the monastery. Foiled in this base attempt, they spread a false rumour amongst the populace that the Buddha and his disciples murdered that very woman and hid her corpse in the rubbish-heap of withered flowers within the monastery. When his historic mission met with success and when many sought ordination under him, his adversaries maligned him, saying that he was robbing the mothers of their sons, depriving wives of their husbands, and that he was obstructing the progress of the nation.

Failing in all these attempts to ruin his noble character, his own cousin and a jealous disciple of his attempted to kill him by hurling a rock from above.

Being a Buddha, he could not be killed.

If such be the sad fate of faultless, pure Buddhas, what can be the state of ordinary mortals?

The higher you climb a hill, the more conspicuous you become and much smaller in the eyes of others. Your back is revealed but your front is hidden. The fault-finding world exhibits your shortcomings and misdoings but hides your salient virtues. The winnowing fan ejects the husks but retains the grains: the strainer, on the contrary, retains the gross remnants but drains out the sweet juice. The cultured take the subtle and remove the gross; the uncultured retain the gross and reject the subtle.

When you are misrepresented, deliberately or undeliberately unjustly reported, as Epictetus advises, it is wise to think or say, "O by his slight acquaintanceship and little knowledge of myself I am slightly criticised. But if I am known better, more serious and much greater would be the accusations against me.

It is needless to waste time in correcting the false reports unless circumstances compel you to offer a clarification. The enemy is gratified when he sees that you are hurt. That is what he actually expects. If you are indifferent, such misrepresentations will fall on deaf ears.

In seeing the faults of others, we should behave like a blind person.

In hearing unjust criticism of others, we should behave like a deaf person.

In speaking ill of others, we should behave like a dumb person.

It is not possible to put a stop to false accusations, reports and rumors.

The world is full of thorns and pebbles. It is impossible to remove them. But if we have to talk in spite of such obstacles, instead of trying to remove them, which is impossible, it is advisable to wear a pair of slippers and walk harmlessly.

The Dhamma teaches:

Be like a lion that trembles not at sounds.

Be like the wind that does not cling to the meshes of a net.

Be like a lotus that is not contaminated by the mud from which it springs up.

Wander alone like a rhinoceros.

Being the king of the forest, lions are fearless. By nature they are not frightened by the roaring of other animals. In this world we may hear adverse reports, false accusations, degrading remarks of uncurbed tongues. Like a lion, we should not even listen to them. Like the boomerang they will end where they began.

Dogs bark, caravans peacefully moved on.

We are living in a muddy world. Numerous are the lotuses that spring therefrom. Without being contaminated by the mud, they adorn the world. Like lotus we should try to lead blameless noble lives unmindful of the mud that may be thrown at us.

We should expect mud to be thrown at us instead of roses. Then there will be no disappointment.

Though difficult we should try to cultivate non-attachment.

Alone we come, along we go.

Non-attachment is happiness in this world.

Unmindful of the poisonous darts of uncurbed tongues, alone we would wander serving others to the best of our ability.

It is rather strange that great men have been slandered, vilified, poisoned, crucified, or shot.

Great Socrates was poisoned. Noble Jesus Christ was ruthlessly crucified. Harmless Mahatmā Gāndhi was shot.

Well, is it dangerous to be too good?

Yes, during their lifetime they are criticised, attacked and killed. After death they are deified and honoured.

Great men are indifferent to fame or defame. They are not upset when they are criticised or maligned, for they work not for fame or name. They are indifferent whether others recognise their services or not. "To work they have the right but not to the fruit thereof."

Praise and Blame

Praise and blame are two more worldly conditions that affect mankind. It is natural to be elated when praised and to be depressed when blamed.

Amidst praise and blame, the Buddha says, the wise do not exhibit either elation or depression. Like a solid rock that is not shaken by the wind they remain unmoved.

Praise, if worthy, is pleasing to the ears; if unworthy, as in the case of flattery, though pleasing, it is deceptive. But they are all sounds which have no effect if they do not reach our ears.

From a worldly standpoint a word of praise goes a long way. By praising, a little a favour can easily be obtained. One word of merited praise is sufficient to attract an audience before one speaks. If at the outset, a speaker praises the audience, he will have attentive ears. If he criticises the audience at the outset, the response will not be satisfactory.

The cultured do not resort to flattery nor do they wish to be flattered by others. The praiseworthy they praise without any jealousy. The blameworthy they blame, not contemptuously but out of compassion, with the object of reforming them.

Great men are highly praised by the great and small who know them well, though they are utterly indifferent to such praise.

Many who knew the Buddha intimately extolled the virtues of the Buddha in their own way. One Upāli, a millionaire, a new convert, praised the Buddha, enumerating a hundred virtues *ex tempore.* Nine sterling virtues of the Buddha that were current in his time are still being recited by his followers, looking at his image. They are a subject of meditation to the devout. Those well-merited virtues are still a great inspiration to his followers.

The Buddha says: "They who speak much are blamed. They who speak a little are blamed. They who are silent are also blamed. In this world there is none who is not blamed."

Blame seems to be a universal legacy to mankind.

The majority of the people in the world, remarks the Buddha, are ill-disciplined. Like an elephant in the battlefield that endures all arrows shot at him, even so, the Buddha says, do I suffer all insults.

The deluded and the wicked are prone to seek only the ugliness in others, but not the good and beautiful.

None, except the Buddha, is one hundred percent good. Nobody is one hundred percent bad either. There is evil in the best of us. There is good in the worst of us. "He who silences himself like a cracked gong when attacked, insulted and abused he, I say," the Buddha exhorts, "is in the presence of Nibbāna although he has not yet attained Nibbāna."

One may work with the best of motives. But the outside world very often misconstrues him and will impute motives never even dreamt of.

One may serve and help others to the best of one's ability, sometimes by incurring debt or selling one's articles or property to save a friend in trouble. But later, the deluded world is so constituted that those very persons whom one has helped will find fault with him, blackmail him, blemish his good character and will rejoice in his downfall.

In the Jātaka stories it is stated that Guttila the musician taught everything he knew to his pupil, without a closed fist, but the ungrateful man he was, he unsuccessfully tried to compete with his teacher and ruin him.

Devadatta, a pupil and cousin of the Buddha, who had developed psychic powers, not only tried to discredit the Buddha but also made an unsuccessful attempt to crush him to death by hurling a rock from above while he was pacing up and down below.

There was no religious teacher so highly praised and so severely criticised, reviled and blamed as the Buddha. Such is the fate of great men.

In a public assembly a vile woman named Ciñcā feigning pregnancy maligned the Buddha. With a smiling face the Buddha patiently endured the insult and the Buddha's innocence was proved.

The Buddha was accused of murdering a woman, assisted by his disciples. Non-Buddhists severely criticised the Buddha and his disciples to such an extent that the Venerable Ananda appealed to the Buddha to leave for another village.

"How, Ānanda, if those villagers also abuse us?"

"Then, Ānanda, the whole of India will have no place for us. Be patient. These abuses will automatically cease."

Māgandiyā, a lady of the harem, had a grudge against the Buddha for speaking ill of her attractive figure when her father, through ignorance, wished to give her in marriage to the Buddha. She hired drunkards to insult the Buddha in public. With perfect equanimity the Buddha endured the insults. But Māgandiyā had to suffer for her misdemeanour.

Insults are the common lot of humanity. The more you work and the greater you become, the more are you subject to insult and humiliation.

Jesus Christ was insulted, humiliated and crucified.

Socrates was insulted by his own wife. Whenever he went out to help others his intolerant wife used to scold him. One day as she was unwell she failed to perform her unruly task. Socrates left home on that day with a sad face. His friends inquired why he was sad. He replied that his wife did not scold him on that day as she was unwell.

"Well, you ought to be happy for not getting that unwelcome scolding, remarked his friends.

"Oh no! When she scolds me I get an opportunity to practise patience. Today I missed it. That is the reason why I am sad." answered the philosopher.

These are memorable lessons for all.

When insulted we should think that we are given an opportunity to practise patience. Instead of being offended, we should be grateful to our adversaries.

Happiness and Pain

Happiness and pain are the last pair of opposites. They are the most powerful factors that affect mankind.

What can be endured with ease is *sukha* (happiness), what is difficult to bear is *dukkha* (pain). Ordinary happiness is the gratification of a desire. No sooner is the desire thing gained than we desire some other kind of happiness. So insatiate are our selfish desires. The enjoyment of sensual pleasures is the highest and only happiness to an average person. There is no doubt a momentary happiness in the anticipation, gratification and recollection of such material pleasures highly priced by the sensualist, but they are illusory and temporary.

Can material possessions give one genuine happiness? If so, millionaires would not think of committing suicide. In a certain country which has reached the zenith of material progress about ten percent suffer from mental diseases. Why should it be so if material possessions alone can give genuine happiness?

Can dominion over the whole world produce true happiness? Alexander, who triumphantly marched to India, conquering the lands on the way, sighed for not having more pieces of earth to conquer.

Are Emperors and Kings who wear crowns always happy?

Very often the lives of statesmen who wield power are at stake. The pathetic cases of Mahatmā Gāndhi and Kennedy are illustrative examples.

Real happiness is found within, and is not to be defined in terms of wealth, power, honours or conquests.

If such worldly possessions are forcibly or unjustly obtained, or are misdirected, or even viewed with attachment, they will be a source of pain and sorrow for the possessors. What is happiness to one may not be happiness to another. What is meat and drink to one may be poison to another.

The Buddha enumerates four kinds of happiness for a layman. They are the happiness of possession; namely, health, wealth, longevity, beauty, joy, property, strength, children, etc.

The second source of happiness is derived by the enjoyment of such possessions. Ordinary men and women wish to enjoy themselves. The Buddha does not advise all to renounce their worldly pleasures and retire to solitude.

The enjoyment of wealth lies not only in using it for ourselves but also in giving it for the welfare of others. What we eat is only temporary. What we preserve we leave and go. What we give we take with us. We are remembered for ever by the good deeds we have done with our worldly possessions.

Not falling into debt is another source of happiness. If we are contended with what we have and if we are econo-

mical, we need not be in debt to any one. Debtors live in mental agony and are under obligation to their creditors. Though poor, when debt free, you feel relieved and are mentally happy.

Leading a blameless life is one of the best sources of happiness for a layman. A blameless person is a blessing to himself and to others. He is admired by all and feels happier, being affected by the peaceful vibrations of others. It should be stated however that it is very, very difficult to get a good name from all. The noble-minded persons are concerned only with a blameless life and are indifferent to external approbation. The majority in this world delight themselves in enjoying pleasures while some others seek delight in renouncing them. Non-attachment or the transcending of material pleasures is happiness to the spiritual. Nibbānic bliss, which is a bliss of relief from suffering, is the highest form of happiness.

Ordinary happiness we welcome, but not its opposite, pain, which is rather difficult to endure.

Pain or suffering comes in different guises.

We suffer when we are subject to old age which is natural. With equanimity we have to bear the sufferings of old age.

More painful than sufferings due to old age are sufferings caused by disease, to which, if chronic, we feel that death is preferable. Even the slightest toothache or headache is sometimes unbearable.

When we are subject to disease, without being worried, we should be able to bear it at any cost. Well, we must console ourselves thinking that we have escaped from a still more serious disease.

Very often we are separated from our near and dear ones. Such separation causes great pain of mind. We should understand that all association must end with separation. Here is a good opportunity to practise equanimity.

More often than not we are compelled to be united with the unpleasant, which we detest. We should be able to bear them. Perhaps we are reaping the effects of our own kamma, past or present. We should try to accommodate ourselves to the new situation or try to overcome the obstacle by some means or other.

Even the Buddha, a perfect being, who has destroyed all defilements, had to endure physical suffering caused by disease and accidents.

The Buddha was constantly subject to headaches. His last illness caused him much physical suffering. As a result of Devadatta hurling a rock to kill him, his foot was wounded by a splinter which necessitated an operation. Sometimes he was compelled to starve. At times he had to be contented with horse-fodder. Due to the disobedience of his own pupils, he was compelled to retire to a forest for three months. In the forest on a couch of leaves spread on rough ground, facing piercing cold winds, he slept with perfect equanimity. Amidst pain and happiness he lived with a balanced mind.

Death is the greatest sorrow we are compelled to face in the course of our wanderings in Saṁsāra. Sometimes death comes not singly but in numbers which may even cause insanity.

Patācārā lost her near and dear ones – parents, husband, brother and two children – and she went mad. The Buddha consoled her.

Kisā Gotami lost her only infant, and she went in search of a remedy for her dead son, carrying the corpse. She approached the Buddha and asked for a remedy.

"Well, sister, can you bring some mustard seed?"

"Certainly, Lord!"

"But, sister, it should be from a house where no one has died."

Mustard seeds she found, but not a place where death had not visited.

She understood the nature of life.

When a mother was questioned as to why she did not weep over the tragic death of her only son, she replied: "Uninvited he came, uninformed he went. As he came, so he went. Why should we weep? What avails weeping?"

As fruits fall from a tree – tender, ripe or old – even so we die in our infancy, prime of manhood, or even in old age.

The sun rises in the East only to set in the West.

Flowers bloom in the morning to fade in the evening.

Inevitable death, which comes to all without exception, we have to face with perfect equanimity.

"Just as the earth whate'er is thrown
Upon her, whether sweet or foul,
Indifferent is to all alike,
Nor hatred shows, nor amity,
So likewise he in good or ill,
Must even balanced ever be."

The Buddha says –

When touched by worldly conditions the mind of a Arahant never wavers.

Amidst gain and loss, fame and defame, praise and blame, happiness and pain, let us try to maintain a balanced mind.

TEMPLES





NAGADĪPA, SRĪ LANKĀ

Throughout the year, Buddhist devotees throng to the Nagadīpa Vihara, site of one of the Buddha's three reported visits to Sri Lanka. So well-known is this story that this dagoba and image house have expropriated the name Nagadipa — given by the Mahavamsa to the entire Jaffna Peninsula — as their own.

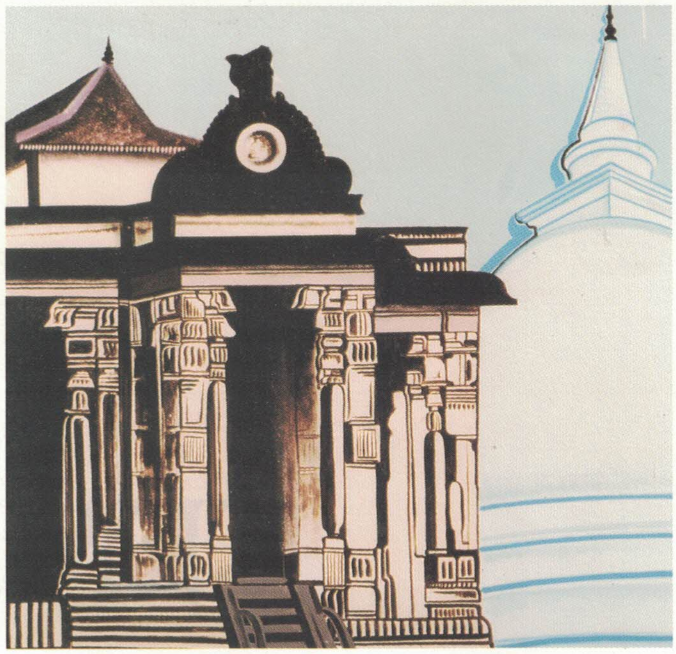
The revered dagoba at Nagadipa, on the island of Nainativu off the Jaffna coast, is a fine example of a traditional bell-shaped stupa.

MAHIYANGANA, SRĪ LANKĀ

During the Buddha's lifetime, he is said to have transported himself to Srī Lankā on at least three separate occasions to visit the holy places of Mahiyangana, Nāgadīpa and Kelaniya.

The ancient dāgoba of Mahiyangana is one of the most holy of Buddhist monuments on the island of Lanka. The devout believe it was erected over locks of the Buddha's hair even before His death. According to the Mahāvamsa, the ancient chronicle of the Sinhala Buddhist, the Buddha visited this site during a Veddha festival and levitated, at once terrifying the yakkhas and converting the island's inhabitants.

It is said that a collarbone plucked from the Buddha's funeral pyre was later added to an expanded dāgoba. Successive rulers, including Dutugemunu in the 2nd century B.C. and up to the present day, have improved upon the dāgoba, covering it with layer after layer like a lily bulb, until it reached its present impressive proportions.



RAJA MAHA VIHĀRA, KELANIYA SRĪ LANKĀ

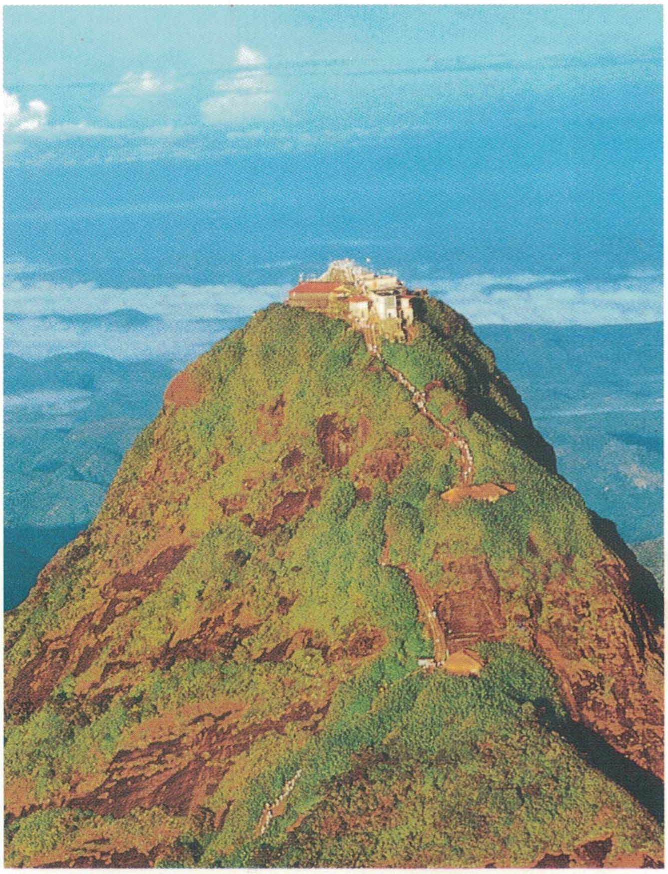
The most important center of faith for Colombo Buddhists is at Kelaniya, seven miles northeast of Fort and a short detour off the Kandy Road. Indeed, the Kelaniya Raja Maha Vihāra is said to be one of the three places on the island that the Buddha himself made a special point of visiting.

According to the Mahāvamsa, the unusual "paddy-heap" shaped dāgoba at Kelaniya marks the spot where the Buddha, on the request of a nāga king (serpent king), sat on a "gem-studded throne" to preach the Dhamma to his subjects and convert them. It is ascribed to King Yatāla Tissa of the 3rd century B.C.

The modern vihāra, built earlier this century, has a distinct elegance. Frescoes decorate its walls, telling stories of the Buddha, Buddhism in Srī Lankā, and Kelaniya Temple history. Geometrically patterned ceiling paintings in the main hall are fascinating. There are also three important Buddha images, one reclining and two seated. Rows of comical dwarfs and elephants, copied from Polonnaruwa's Tivanka Image House, adorn the outer walls.

The annual perahera (procession) at Kelaniya, held during the January full-moon (in the Sinhalese month of Duruthu), celebrates the Buddha's visit. It is perhaps second only to Esala Perahera in Kandy in spectacle.





SRĪ PĀDA SRĪ LANKĀ

All four major religions of Srī Lankā claim Adam's Peak as a holy mountain. Buddhists call the mountain Srī Pāda ("the sacred footprint") and say it was visited by Gōtama Buddha himself. To Hindus, the peak called Shivan Adipātham ("the creative dance of Shiva") preserves Lord Shiva's footprint. Muslims insist it is the place where Adam first set foot on earth. And many Roman Catholics say the footprint impressed in the boulder at the summit is that of St. Thomas, the early Christian apostle who preached in South India, according to tradition.

An earlier name given to the mountain is Samanala Kanda, "Saman's Hill." Since before Buddhism arrived in the island, the deity Saman has been regarded as supreme here. The clouds of yellow butterflies which converge on the mountain for a short time each year are called samanalayō.

At least since the 11th Century, the mountain has been a goal of pilgrims. King Vijayabāhu I and King Nissanka Malla of Polonnaruwa both recorded their pilgrimages here. The Mahāvamsa made reference to the Buddha's footprint atop the mountain.

Pilgrimage season begins in December and continues until the Vesak festival in May. It is at its height in March. At other times, the mountain is bleak and rains make the trail dangerous. Tens of thousands of pilgrims make the journey every year. Most of them climb at night up a staircase illuminated by electric lamps. Frequent ambalamas (pilgrims' rests) and refreshments stalls make the climb easier. Those who reach the summit by dawn witness an almost supernatural spectacle: the magnified, triangular shadow of the peak itself superimposed on the awakening countryside. On very rare occasions, one may see the "Spectre of the Broken" — one's own immensely magnified shadow borne on distant wraiths of mist, looped by a rainbow halo.

Adam's Peak pilgrims follow a number of unique traditions in their ascent. It is customary for first-time climbers to pile great turbans of white cloth on their heads. On both main routes, the Indikatupāna ("place of the needle") demands the devout to stop and fling a threaded needle into a shrub by the side of the path, marking a spot where the Buddha is said to have paused to mend a tear in his robe. At the summit, a bell clangs, unceasingly, reverently tolled by old man and toddler alike, to signify a pilgrimage completed. (The current journey may not be tallied, for it is not complete until the return home.) It is bad form, by the way, to ask how far it is to the top. Instead, just exchange the greeting karunāvai — "peace."



DIVĀGUHĀ, SRI LANKĀ

In the eighth year after the Buddha had attained to Buddhahood, and when he was dwelling in Jētavana, the Buddha, set forth surrounded by five hundred bhikkhus went to the Kalyāni country, (his third visit to Srī Lankā) the habitation of Maniakkhika, the naga king. Under a canopy decked with gems, raised upon the spot where (afterwards) the Kalyānicētiya was built, he took his place, together with the brotherhood of bhikkhus, upon a precious throne-seat. And, greatly rejoicing, the nāga-king with his following served celestial food, both hard and soft, to the Buddha and his followers.

When the Buddha had preached the doctrine there, he rose and left the traces of his footsteps plain to sight on Sumanakūta. And after he had spent the day as it pleased him at the foot of this mountain — Divāguhā*, with the brotherhood, the Buddha set forth Dīghavāpi.

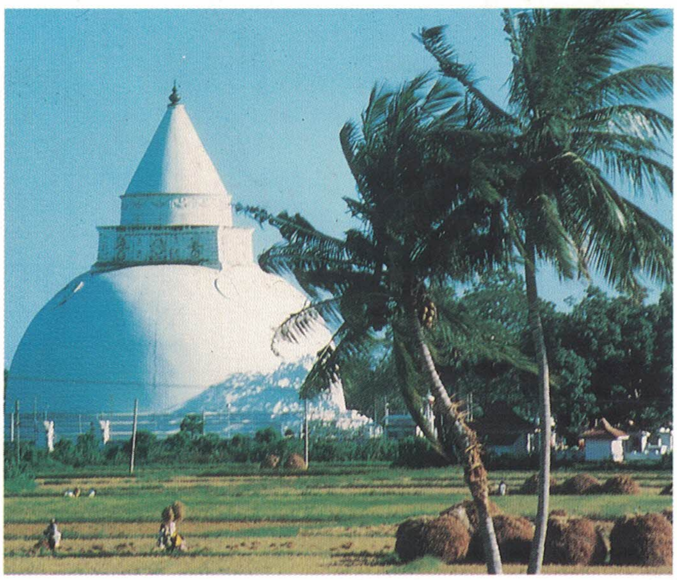
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* *the actual spot of Divāguhā is not known until today.*



MUTIYANGANA, SRĪ LANKĀ

The Mutiyangana Vihāra is considered one of Buddhism's 16 holiest places in Srī Lankā. Its origins, as well as most traces of its ancient buildings, are lost, but tradition ascribes it to King Dēvānampiyatissa of the 3rd Century B.C.



TISSAMAHĀVIHĀRA, SRĪ LANKĀ

Tissamahārāma, on the Tissa Wewa's banks, was the ancient capital of the province of Ruhuna, to which Sinhalese patriots rallying support against Indian invaders invariably fled. No systematic excavation of the known (and unknown) archaeological sites of Ruhuna has yet been undertaken.

One of the few excavated structures is the Mahā Thūpa in Tissamahārāma. It dates from the 2nd Century B.C. or earlier, and is believed to have been the largest dāgoba in Srī Lankā at that time. A "palace" — more likely the chapter house of a monastery — has been excavated near the Tissa Wewa bund.



MAHĀBŌDHI, SRĪ LANKĀ

Two very important events in ancient Srī Lankā history had long-reaching effects on island Buddhism and worship patterns, persisting even today.

The first occurred during the residence of Mahinda at Anurādhapura. The sage's father, Emperor Asōka, took a cutting of the sacred bo tree under which the Buddha had attained enlightenment and sent it to Srī Lankā as a token of The Englightened One for the newly converted Buddhists. He planted the sapling in a golden vessel; put in the care of his daughter (Mahinda's sister), the nun Sanghamittā; and had it transported by ship to the island. It was received with great ceremony by the people of Anurādhapura. King Dēvānampiyatissa himself saw to the replanting of the tree in his garden, where it remains today - one of the most sacred objects of veneration for millions of Buddhists. As the original bo tree no longer stands, this documented cutting is regarded as the most holy of holy trees.

TOOTH TEMPLE, SRĪ LANKĀ

Some five centuries later, early in the 4th Century A.D., another great treasure arrived in Srī Lankā. This was the Buddha's lefteyetooth. It was so revered that, in subsequent centuries, wars were fought for its possession. Along with a sacred alms bowl that had belonged to the Buddha, obtained during the reign of Dēvānampiyatissa, the Tooth Relic has come to symbolize the very strength and independence of the Sinhalese nation. From earliest times to present, the tooth has been ensh-



rined in golden caskets in the capital's Temple of the Tooth, the Daladā Māligāwa. Today, it is in Kandy. A replica of the tooth is paraded around the city for two weeks every August in the great Esala Perahera festival.

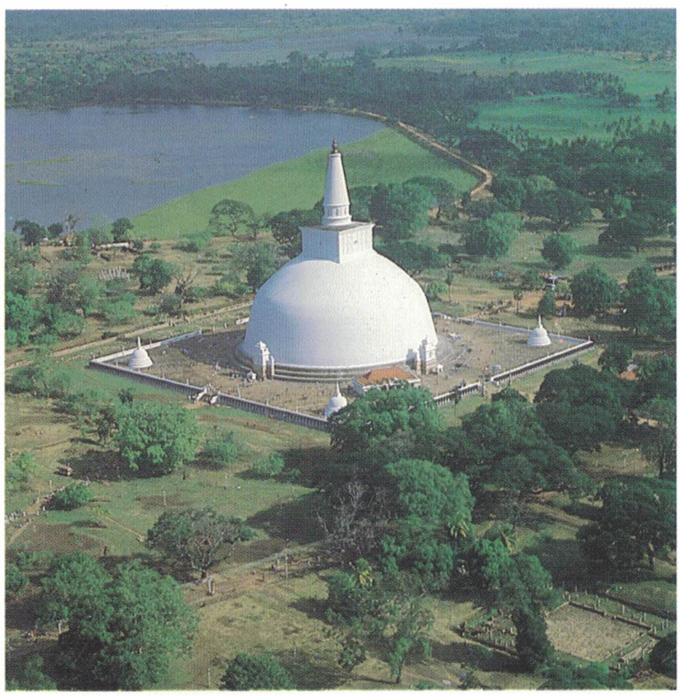
At that time of Buddha's parinibbāna, his physical remains were divided among Buddhist faithful throughout South Asia. The tooth had been in the custody of the Kālinga Kings of India for many centuries. When his throne was threatened by a non-Buddhist dynasty, King Guhasīva entrusted the Tooth Relic to his daughter Hēmamālā, with the instructions that, should he be defeated in battle, she and her husband Dantakumāra should carry it to safety in Srī Lankā, where Sirimeghavanna was on the throne. Thus when Guhasīva's worst fears were realized. Hemamālā escaped with the Tooth Relic, concealing it in her hair as she and Dantakumāra disguised themselves as religious pilgrims.

Sirimēghavanna received the relic with profound reverence, and housed initially within the precincts of his royal palace until a suitable new temple could be built.



MIRISAVATI DĀGABA, SRĪ LANKĀ

King Duttha Gāmini (161-137 B.C) celebrated the seventh day after his victory with a water festival at the Tissa Tank. Nearby on the shore he planted his spear (the king's spear, generally containing a Relic of the Buddha, was the royal standard in battle) and laid his clothes. Here he built his first Dāgaba (pagoda), enshrining in it his spear with its Relic - in expiation, as he himself explained, of his impiety in having once eaten a relish (miris) "without a thought of the Brotherhood". The Vāhalkadas (frontispieces) are particularly striking.



SWARNAMĀLĪ MAHĀ CĒTIYA SRĪ LANKĀ

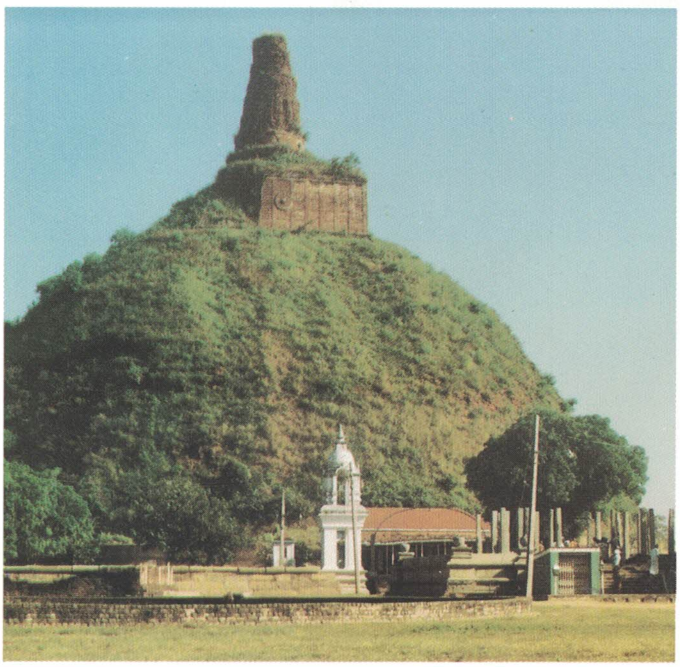
At the pinnacle of Mihintale Kanda, clearly visible from all surrounding points, is the 1st century B.C. Mahā Seya. This dāgoba is said to enshrine a single hair of the Buddha. There is a superb view toward the great dagoba of Anuradhapura.

THŪPĀRĀMA, SRĪ LANKĀ.

The Thūpārāma Dāgoba is the oldest dāgoba in the country, and is believed to enshrine the collarbone Relic of the Buddha which was sent by Emperor Asōka after Mahinda's conversion of Anurahapura. King Devanampiyatissa erected it in the 3rd Century B.C. and called it "The monastery with the stūpa." The dāgoba was of "paddy-heap" design, and of earth alone. In the 2nd Century B.C., King Lanjatissa enclosed it in



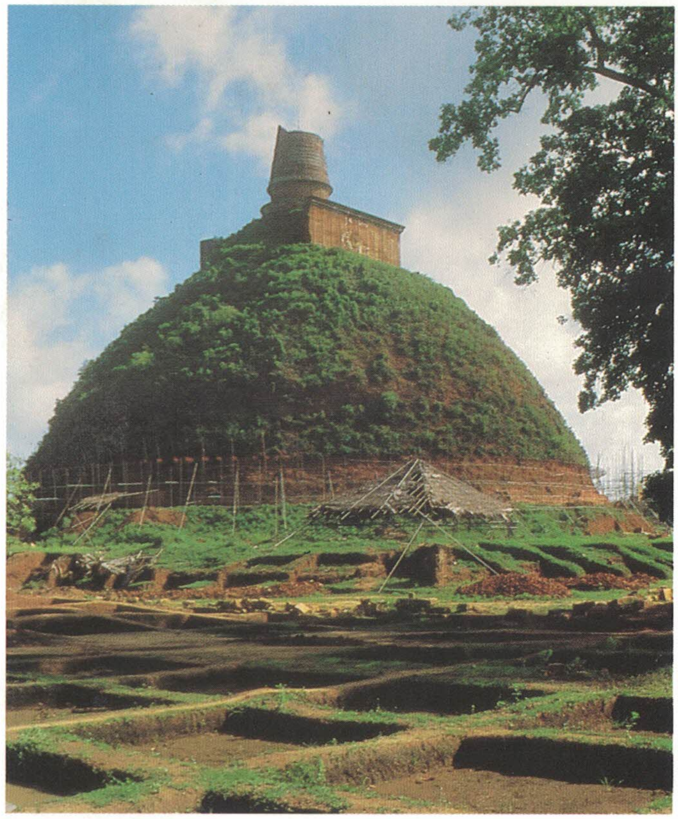
wooden pillars as a vatadāgē; in the 7th century, Agbō II improved the vatadāgē with stone pillars and a conical roof. Some of the pillars still stand. The present "bell shape of the dāgoba is the result of an 1862 restoration.



ABHAYAGRI, SRĪ LANKĀ

The earlier of the Anurādhapura Kings was Vattagāmanī Abhaya Valagam Bāh (103 & 89 -77 BC) in the first year of whose reign chola invaders (chola kingdom of South India) again appeared and drove him temporarily into hiding. For fourteen years, while five Tamil Kings occupied his throne, he wandered often sheltering in jungle caves. It is recorded that as in his flight he passed an ancient Jain hermitage, an ascetic, Giri called and taunted him. "The great black lion is fleeing!" Throughout his exile the gibe rankled. Winning the kingdom back at last, he razed Giri' hermitage to the ground building there the ABHAYAGIRI MONASTERY. The name is a wry cant on his own name and the tactless hermit's as well as (meaning mountain of fearlessness) a disclaimer of his cowardice!

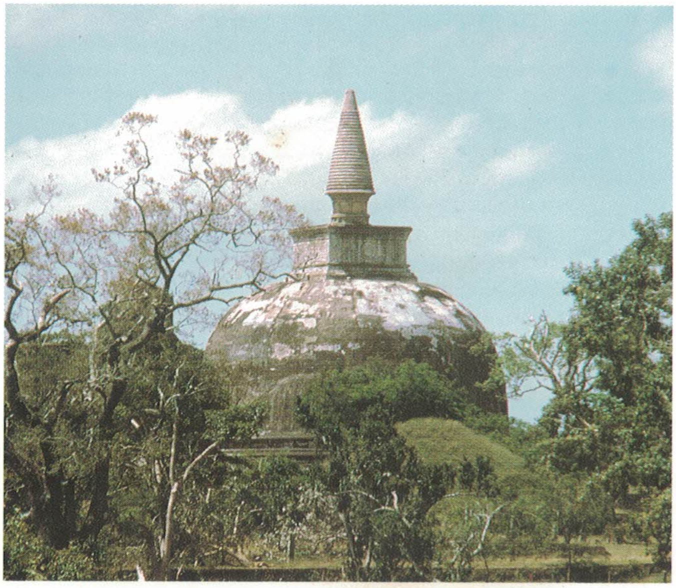
The dāgoba on the site was constructed in the early 2nd Century A.D. by King Gajabāhu. With a height of 370 feet (113 meters), and an almost identical diameter of 360 feet (110 meters) it was the second largest dāgoba on earth, after the Jētavanārāma. Today its pinnacle as crumbled, but even at 249 feet (76 meters) it is a massive structure.



JĒTAVANA, SRĪ LANKĀ

The Jētavanārāma was begun by King Mahāsena in the late 3rd Century A.D. during a period of schisms between different monastic sects. In December 1982, 9th Century gold plates - containing Sanskrit text of Mahāyāna Sūttra -were discovered by archaeologists during excavation work.

Jētavanārāma is the mightiest mass of its kind on earth. It was originally more than 400 feet (122 meters) high, and the crystal finial of its modern restoration glitters 500 feet (152 meters) above the beholder. Its base, 370 feet (113 meters) in diameter, stands upon a brick foundation 26 feet (8 meter) in thickness, which in turn rests on a raft of concrete. The entire structure occupies some eight acres of land. It is larger than all but two of the Pyramids.



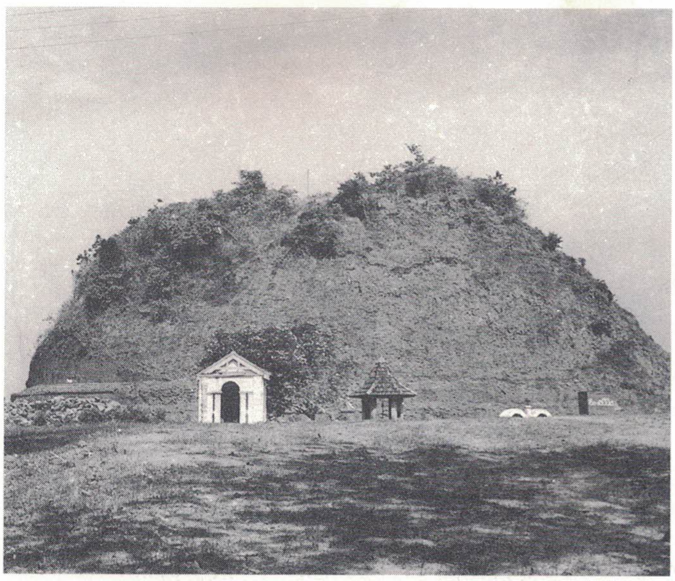
KIRIVEHERA, SRĪ LANKĀ.

Kirivehera a great dāgoba where the Buddha is said to have sat in meditation on his third and final visit to Srī Lankā.



SĒLA CĒTIYA, SRĪ LANKĀ

The Ambasthala Dāgoba, a charming stupa said to mark the spot where Mahinda appeared to Dēvānampiyatissa instead of the deer that the king had been hunting. (The name recalls the amba, or mango, tree of their dialogue). It may have been built shortly after Devanampiyatissa's death. It was converted to vatadāgē style in the 3rd Century A.D. Near it is the Ārādhanā Gala, the "rock of convocation" from which Mahinda first preached.



DĪGHAVĀPI DĀGOBA, SRĪ LANKĀ

Dīgavāpi Dāgoba is one of Buddhism's 16 holiest places in Sri Lanka. The Mahāvamasa says the Buddha meditated at this spot after having left his footprint atop Adam's Peak. Tradition says the dagoba was raised by Saddhatissa, younger son of King Kāvantissa of Ruhuna, in the 3rd Century B.C. to enshrine fingernails of the Buddha. It is located south of the Gal Oya river, about 10 miles off the main road to national park.



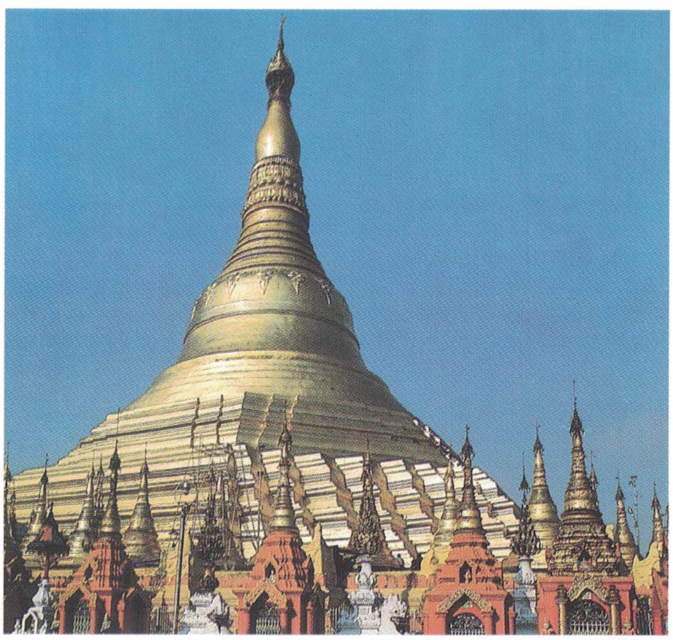
SĀRĀNĀTH, INDIA

After the Enlightenment at Buddha Gayā, Lord Buddha went to Benaras, which was a centre of learning even in those days, to teach His philosophy to the group of five monks who had once become his disciples and then left him in despair. Lord Buddha approached the Deer Park of Isipatana

(Sārānāth) where the five monks lived and addressed them on the Middle Path for the first time, thereby setting in motion his Dhammacakka, An ascetic should avoid the two extremes, addiction to pleasure of the senses, as well as to self-torment, and follow the middle course. After a long discourse the five monks were converted to Buddha Gōtama's view. Thus were laid the foundations of the Buddha's Sangha (holy order of the monks).

Saranath marks the birth of the religion of Buddha Gōtama. The inscriptions refer to the site as the "Monastery of the Turning of the Wheel of Righteousness" (Saddhamma-cakkappavattana vihara). By which name this sacred place was known to ancient Buddhist writers. Though very little is known of the history or the Deer Park during the early centuries of Buddhism, the place acquired celebrity, like the other holy places of Buddhism, from the time of Asōka. This saintly monarch erected a series of monuments, including a pillar inscribed with an edict warning the resident monks and nuns against creating schisms in the monastery.

The Dhamekh stupa situated at the south-east corner of Sārānāth. Battered though it is, it still stands 143 ft. high from its original foundations. Indeed, it is a solid structure, built of massive blocks of stone at the lower stage and of brick, probably faced with stone, at the upper. It is of cylindrical shape and is relieved in the lower section by eight projecting bays, each with a large niche originally containing an image. This lower section has a broad belt of carved ornamentation of intricate geometric pattern with floral arabesques above and below it. The modern name, dhamekh, is probably derived from the Sanskrit dharmēksa, meaning "the pondering of the Law" and since it is in a line with the Dhammarājika Stūpa of Asōka which stands due west of it, it must have been an important monument. The original structure on this spot also possibly dated from the days of Asōka.



SHWĒDAGON PAGODA, BURMA

King Okkapāla of Suvannabhūmi, land of the Talaings, lived in the region near Singuttara Hill in Lower Burma at the' time Siddhattha Gōtama was a young man in northern India. The hill was a holy place, because relices of three past Buddhas - a staff, a water dipper and a piece of garment - were enshrined atop the hill. Yet because nearly 5,000 years had passed since the last Buddha had walked the Earth, the hill would soon lose its blessedness unless the next Buddha appeared and offered a gift. So Okkapāla spent many hours atop the hill, meditating and praying that relics might be obtained.

In India, meanwhile, Gotama achieved enlightenment under the Bōdhi tree in Bodhagaya. Soon he magically appeared before Okkapala and promised that the king's wish would be granted. He thereupon meditated under the Bōdhi tree for 49 days before accepting his first gift: a honey-cake offered by Tapassu and Bhalluka in Okkala To express his gratitude, Gōtama plucked eight hairs from his head and gave them to the merchants.

The merchants' journey home was beset with problems. On the overland leg of the trip the king of Ajetta robbed them of two of the Buddha's hairs; while crossing the Bay of Bengal, the seabed-dwelling king of the Nāgas took two more.

But when they reached Okkala, King Okkapala had a great feast prepared. The native gods took part, and together they decided a place to erect a stupa for enshrining all the Buddha relics.

When King Okkapala opened the casket containing the Buddha's hairs, he discovered that all eight hairs were miraculously in place, despite the robbery of half of them. As he did so, the hairs emitted a brilliant light that rose high above the palm trees and radiated to all corners of all worlds. Suddenly the blind could see again, the deaf could hear, the dumb could speak, and the lame could walk. The earth quaked, lightning flashed, the trees blossomed and bore fruit, and a shower of precious stones rained down.

A 20 meter (66 foot) high golden pagoda was erected over the shrine containing the relics. Smaller pagodas of silver, tin, copper, lead, marble and iron brick were built one over the other, within the golden pagoda, to enshrine the relics.

BŌRŌBUDUR, INDONESIA

Amidst the mountains and plains of Indonesia's Central Java, lies the ancient Buddhist temple of Borobudur one of th greatest Buddhist relics in existence. Even older than Cambodia's Angkor Wat, Borobudur is perhaps Indonesia's most well known monument and the largest stone construction in the southern hemisphere.

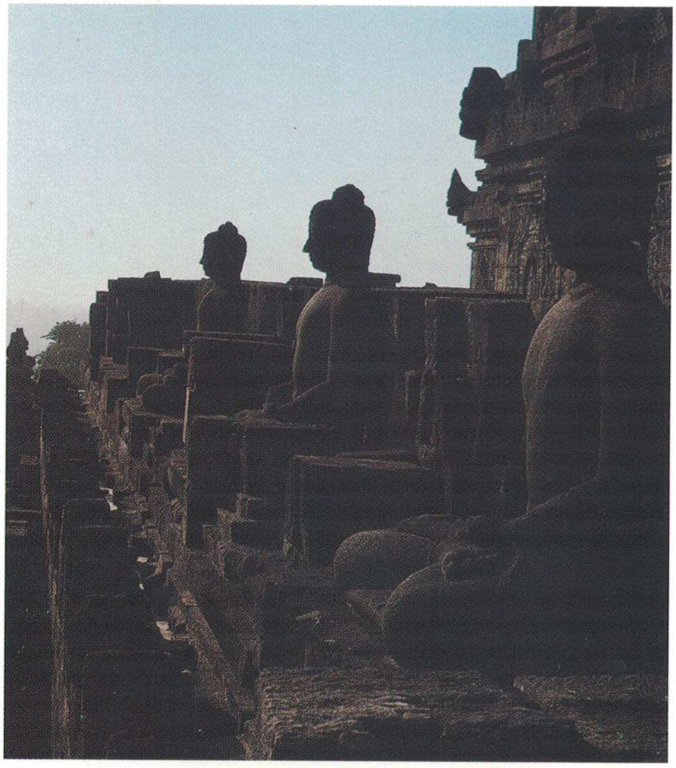
History

Not much is known of its early history. It is thought that the name "Borobudur" comes from the Sanskrit - "Vihāra Buddha Uhr", which means "Buddhist monastery on the hill." Located in the southern plains of Central Java, it is one of several Buddhist temples built between the 8th and 10th century AD - at a time when two major dynasties ruled in Central Java - the Buddhist Sailendras and the Hindu Sanjayas.

Following a burst of creativity and activity which lasted for two centuries, the central plains were abandoned. The seat of power of the Hindu-Buddhist kings moved to east Java, where eventually they blended together with elements of Indonesian mysticism to develop the tantric orders associated with the temples of that region.

For hundreds of years, Borobudur lay deserted. Neglected and forgotten, it rested, buried under piles of rubble and volcanic ash. Local people were superstitious and told haunting tales of the ghosts that inhabited the strange "knights in cages" on the hill.

The temple owes its rediscovery to Sir Stamford Raffles. During the late Napoleonic era, Java was occupied by Britain and Raffles



was Lieutenant Governor General. He was very interested in the history of Java and spent much time travelling the island, collecting cultural and historical information. In 1814 he was told of a mysterious site in central Java. Being too busy to go himself he sent an emissary - a Dutchman named Cornelius - who was to discover one of the most important monuments in the world.

Cornelius went to make a survey. He took a party of 200 villagers to clear away the rubble and vegetation that concealed the overgrown edifice. As they began to clear the site, it became evident that they were revealing something of great significance. As parts of the carved terraces emerged, it was apparent that here lay a superb work of art. It was the work of highly skilled artisans who had worked lovingly on the rich detail in the carved grey stone. It must have taken many years for these artisans and labourers to assemble this sublime tribute to the Buddha, painstakigly contructed and carved with over 1.2 million pieces of stone.

Description

Borobudur is built as a Buddhist MANDALA, that is, a configuration to assist meditation, in the form of an enormous symmetrical pyramid, symbolising the ten steps of the Mahāyāna Buddhism's vision of the cosmos. Enclosing a small hillock, it rests on a base of 123 metres square. Three open circular terraces top square galleries of carved andesite stone. Four sets of stairways lead up through finely carved gateways to the open terraces and the main stupa above. It is said that at one time the grey stone was washed with gold or white which caused the whole edifice to glow in the sun like an earthly jewel.

At the lowest level, temporal life known as KĀMADHĀTU with its earthy desires and passions is depicted realistically in bas relief. Although these panels have long been covered by a buttressing wall part of it is revealed for the benefit of visitors. The next four levels make up the RŪPADHĀTU, or the "sphere of form". These portray a world where man, although fighting his desires, is still bound to the material world. Episodes from the life of the Buddha are illustrated, with backgrounds of Javanese life in the 8th century giving many insights into the lifestyles of the time.

The three top circular terraces depict ARŪPADHĀTU — the sphere of formlessness or Nibbāna - the highest state of being that man can reach. On these terraces, all ornamentation ends and one is left to contemplate the universe. 72 "Dāgobas", or miniature stūpas stand, each containing a figure of the Buddha. To touch the hand or foot of one of these figures is said to bring good luck. The terraces culminate in a large stūpa, representing Nibbāna, which symbolically, is empty.

Unlike most temples, Borobudur contains no hall for worship, but utilises the natural surroundings. When one reaches the higher levels, the open sky and the vistas of mountains and the countryside form the "roof" of the temple.

The outer walls of the galleries (balustrades) are designed with 432 niches, each containing a life sized statue of the Buddha, while on the higher terraces are 72 stūpas containing figures. Together there are 504 statues of the Buddha. Along the terraces, the bas relief sculptures and stone carvings portraying the universe extend roughly three kilometers. As one makes one's way clockwise around the terraces, (it is always clockwise for Buddhist temples) the clarity and skilful execution of the stone carvings still enchant after a thousand years.

Built three centuries earlier than Angkor Wat and two centuries before Notre Dame, it is thought that Borobudur functioned as the candi (temple) where Buddhist ceremonies were attended by the higher priests. It was probably the centre of a sanctuary, surrounded by scattered smaller monuments; two of which remain. Candi Mendut and Pawon, about one kilometer away are much smaller but thought to be part of a complex which probably included a monastery. Candi Mendut, the oldest of the three contains a three metre figure of the Buddha, carved from one piece of stone. Pawon is thought to be the temple to purify the mind before entering the main sanctuary of Borobudur. The three lie on a straight line which forms part of a pilgrim's path.

Festivals

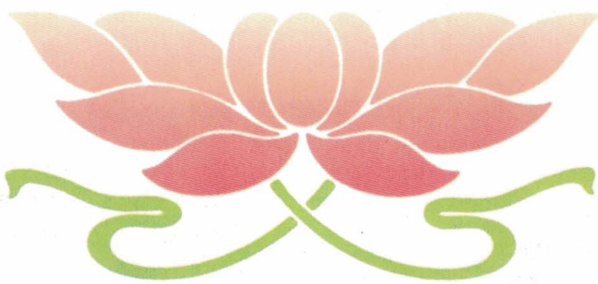
The temple remains the site of an annual pilgrimage. Once a year, in May on the eve of the full moon, a ceremony known as Vesak is held, commemorating the birthday, enlightenment and the parinibbana (passing away) of the Buddha. Before the moon rises, Buddhist monks gather together at Candi Mendut for purification by holy water, then a procession slowly makes its way towards Pawon and finally to Borobudur. When the procession reaches the top level, after winding its way clockwise through the galleries, candles are lit and flowers strewn along the path, while devout monks chant and pray.

Restoration

Early in the 20th century, the Dutch began a restoration project, and discovered that instead of solid stone, the monument comprised unmortared rocks encircling a small hillock. Over the years, the hill had become waterlogged and the whole structure began to fall apart at odd angles as the earth subsided. Borobudur was in danger of collapse.

Only recently, has the second massive renovation been completed. Borobudur's immeasurble cultural value was recognised and renovation work began in 1973. The Indonesian Government, UNESCO and world wide contributions jointly funded the project at the cost of US $21 million. The massive restoration project took ten years. Completed in early 1983 and officiated by President Soeharto, this restoration ensures that Borobudur will last for another thousand years.

To truly feel the spirit of this monument, perhaps the most inspiring time to visit Borobudur is in the early morning, before the tourists make their appearance. As the sun rises and the misty air is still and silent, one might just capture a little of the peace and serenity that existed in less hectic times.



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